

OUR PATRIOTS: TYONAJANEKEN

American Spirit

DAUGHTERS OF THE AMERICAN REVOLUTION

NOVEMBER/DECEMBER 2020

OKLAHOMA'S
HISTORIC
HUNTER'S
HOME

WIVES *of the* SIGNERS

Spirited
Adventures

BENJAMIN
WEST

An American
Artist Abroad

CHEYENNE
AND FORT
LARAMIE,
WYOMING

Coming to America

Commemorating
the 400th
Anniversary of
the Mayflower

Stephen
Burroughs

The Tale of a
Colonial Scoundrel

A SPOTLIGHT
ON BUTTER





DO YOU HAVE A REVOLUTIONARY PATRIOT IN YOUR FAMILY TREE?

Consider membership in the National Society Daughters of the American Revolution (NSDAR), a volunteer women's service organization that honors and preserves the legacy of our Patriot ancestors. Nearly 250 years ago, American Patriots fought and sacrificed for the freedoms we enjoy today.

As a member of the DAR, you can continue this legacy by actively promoting patriotism, preserving American history and securing America's future through better education for children.

Preserving the
American Spirit
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Who is eligible for membership?

Any woman 18 years or older, regardless of race, religion or ethnic background, who can prove lineal descent from a Patriot of the American Revolution is eligible for membership. DAR volunteers are willing to provide guidance and assistance with your first step into the world of genealogy.

How is Patriot defined?

DAR recognizes as Patriots not only soldiers, but also anyone who contributed to the cause of American freedom. To find out if your ancestor is recognized by the DAR as a Revolutionary Patriot, use the request form available online. Visit www.dar.org and click on "Membership."

How many members does the National Society have?

DAR has more than 185,000 members in nearly 3,000 chapters worldwide, including chapters in 14 foreign countries and one territory. Since its founding in 1890, DAR has admitted more than 1 million members.

How can I find out more?

Go to www.dar.org and click on "Membership." There you'll find helpful instructions, advice on finding your lineage and a Prospective Member Information Request Form. Or call (202) 879-3224 for more information on joining this vital, service-minded organization.



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From the President General Onward and Upward!

I know that you will enjoy every feature contained in this new issue, but I hope that you will especially appreciate the one focused on the Pilgrims' landing at Plymouth Rock. Our National Society had the best of plans to commemorate the 400th anniversary of the *Mayflower's* arrival on our shores with a November rededication of our 1920 monument to the Pilgrim Mothers there. But, alas, the



pandemic had other plans for us. Like so much of what we had envisioned for 2020, this ceremony has been postponed until 2021.

There is no doubt that the global pandemic shaped the year. Yet, I am so proud to say that it did not deter DAR members in carrying forward our important promotion of historic preservation, education and patriotism. Our vibrant chapters continued to find ways to meet and to serve, including sewing and donating more than 700,000 face masks. Let us pray that the world will heal, and that we can soon be together again in person.

Meanwhile, enjoy this November/December edition as another way to celebrate our shared mission to promote American values and traditions. I suspect you will particularly enjoy the feature on the wives of the founding fathers who signed the Declaration of Independence. They inspired me! Like those of so many women, their stories have often been left out of traditional history books. So, too, have been those of people of color, including American Indians. And so, I was fascinated to read the story of an Oneida Indian woman who assisted her Patriot husband at the Battle of Oriskany—I know that you will be, too.

As you gather with family and friends during the upcoming holidays, I encourage you to explore their interest in joining DAR—and in finding their own connection to our American story. As the descendants of the men and women who achieved American independence, we share a special love of country and a calling to raise awareness of the blessings hard won on our behalf.

Urge them to visit us online at www.DAR.org to learn more about our vibrant service organization: our outstanding collections of genealogical books, period furnishings and primary source documents; our shared commitment to our nation's military, veterans and first responders; and our devotion to these United States of America through work with students, communities and historic sites. Our dozens of committees offer something for every interest; assure them that an investment in our organization pays great dividends through a fulfilling sense of purpose.

Finally, thanks to the editorial team that brings us each issue of our award-winning periodicals filled with fresh content and beautiful imagery. We hope that you will display *American Spirit* with pride on your coffee table. And guess what? A subscription makes a wonderful holiday gift for any history lover on your list!

Best wishes for the joys of the season to you and yours,

Denise Doring VanBuren

A Call to Service

Daughter preserves and uplifts the service and achievement of military women from the past, present and future

★ — By Lena Anthony — ★

As a state ambassador for the Women in Military Service for America Memorial, Command Chief Warrant Officer Five for the Army Reserve (Retired) Phyllis Wilson was one of the first to hear about the organization's search for a new president this past year. She also was one of the first to downplay her own qualifications for the role.

"I thought that's the type of job retired generals applied for and got," she said.

She wasn't wrong to assume that. Brigadier General (Retired) Wilma Vaught served as the memorial's president for 25 years before Major General (Retired) Dee McWilliams took over in the nonprofit's top position. But a friend encouraged Chief Wilson to apply. "She told me it would always be that way until someone who isn't a general applies," recalled the member of Descendants of '76 Chapter, Washington, D.C.

Still, it took a chance encounter with a fellow veteran in a grocery store parking lot to persuade her to apply.

"I parked in a spot reserved for veterans, and a man confronted me, certain that I hadn't served," she said. "We had a pleasant exchange, but I couldn't shake it. Until the day comes that we can park at a veteran parking space and somebody only says thank you or just says nothing, then there's still work to do."

All in the Family

Chief Wilson just wrapped up her first year as president of the Women's Memorial, which is both a physical monument located at the ceremonial entrance of Arlington Cemetery and a computerized database of military histories, photographs and individual stories of nearly 300,000 women who have courageously defended America throughout history, beginning with the American Revolution.

Chief Wilson's military career started in 1981, when she was a college student struggling to pay her way through school. She then entered the Army as a military intelligence voice intercept operator. Her first assignment was helping translate dispatches from East Germany during the final years of the Cold War. Later,

she served as an intelligence analyst during Operation Desert Storm and Operation Enduring Freedom.

While in the Army Reserve, Chief Wilson climbed the ranks as a warrant officer, or technical expert, in her designated field of intelligence. In 2012, she became the 5th Command Chief Warrant Officer for the entire Army Reserve, overseeing the training, education, career advancement and leadership development for the Reserve's warrant officers. She retired in 2018—37 years after her first assignment.

Four of her eight children, plus one daughter-in-law, are active-duty servicemembers, and this legacy is a source of pride. Chief Wilson said one of the greatest moments of her career was pinning the Parachutist Badge (commonly known as jump wings) on her son Jeremy Kuryla's uniform at his graduation ceremony. It's an honor given only to family members who also are Airborne-qualified.

"Out of this class of 450 students, there were only seven or eight that were able to come up to be pinned by a family member," she said. "I was the only woman up there, and all morning the other men were asking me why I was there. I'm standing in uniform, I've got my jump wings on, wasn't it obvious?"

On another occasion, she was able to deliver the first salute to her stepson, Matthias Wilson, when he became a lieutenant. "I joked to him, 'You don't know how hard this is for me to do,' but in reality that was one of the proudest moments of my life."



Above and Beyond

While many reservists pursue civilian careers that overlap with their military positions, Chief Wilson chose to become a nurse. For 16 years, she was a nurse in a variety of settings, from the neonatal ICU all the way through geriatrics. Most recently she was a director of nursing in a long-term care nursing home.

"I have the softest spot in my heart for our elderly population," she said. "They are walking history books, and if you take the time to talk to them, you will learn things you won't read anywhere else."

It's a sentiment that translates well to her new role at the Women's Memorial, which recently launched a national registration campaign with a goal to get 100,000 new women's stories recorded in the register.

"Those stories are magnificent, and our history is not complete without them," she said. "Our beautiful building at Arlington Cemetery could go away, but that database that tells these stories from the beginning of our country until today is really what the Women's Memorial stands for." 🌀

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Step inside the DAR Museum for a closer look at its fascinating collection.



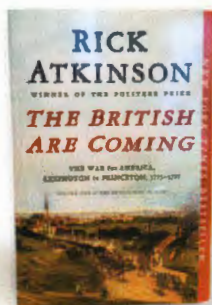
BUTTER PRINTS

Chip-carved from pine, walnut or butternut trees, decorative butter prints and molds are vestiges of the past that illustrate the care and consideration that went into something as commonplace as butter. Prints and molds delivered a small bit of charm along with butter—the ever-important household staple.

Used to make whimsical impressions on butter, these tools came in three forms. Prints, the most common butter marker, were used to press a design onto the tops of jars. Molds were two-piece cases that both created a design and measured a portion of butter, usually a pound, while plungers impressed the design and pushed it out of the case.

Print designs ranged from patriotic eagles to Pennsylvania German motifs including tulips, flowers, hearts and geometric designs. Stars, cows, strawberries and wheat are other common motifs. Farmers selling their wares had their own unique designs so that customers would recognize their preferred butter—a sort of butter brand. Fanciful yet practical, butter prints and molds were made by local craftsmen and, by the mid-19th century, in factories as well. —*Carrie Blough* ✪

Sound and Fury



Rick Atkinson's *The British Are Coming: The War for America, Lexington to Princeton, 1775–1777* (Holt, 2019) hums with a page-turner's intensity. A Pulitzer Prize-winning journalist and historian, Atkinson employs his vivid style, command of detail and superb use of personal accounts to drive the familiar story at a thriller's pace.

Atkinson launches his narrative in June 1773, when King George III was in Portsmouth, England, inspecting his fleet. Nicknamed “The Wooden Walls of England,” this mighty fleet helped create and stoutly defend an empire. England was a bastion of strength and wealth.

Yet despite the good times, the American Colonies—especially Massachusetts—were fractious, and their continuing intransigence worried the monarch. The Colonies, George III believed, existed solely to support and expand Britain's position, and owed their mother country for defending them during the French and Indian War.

Some hotheaded Colonials did not see it that way and, six months after the king viewed his navy, Colonial anger against the Tea Act boiled over into the Boston Tea Party.

Parliament subsequently enacted the Coercive Acts, which closed Boston Harbor and put most local government functions under royal control. King George dispatched ships and troops to try to enforce these draconian measures and bring the stiff-necked Yankees to heel.

No Ordinary Cast of Characters

The British Are Coming includes detailed accounts of Lexington and Concord, Bunker Hill, Montreal and

Quebec, the Patriots' loss of Long Island and Manhattan, and the desperate race across New Jersey to elude the British. Atkinson shows readers these battles through the stories not only of commanders, but also through those of ordinary participants.

One of these was Jemima Warner, one of the few American camp followers in the Canadian campaign. She tended her ill husband until he died, Atkinson writes, and “a comrade recorded that lacking a shovel, ‘she covered him with leaves, and then took his gun and other implements, and left him with a heavy heart.’”

Without bogging down the reader, *The British Are Coming* deftly lays out the intricate political maneuvering and personal relationships that affected battlefield decisions. These, too, come alive through well-drawn sketches of historical figures.

For example, George III emerges as a micromanager who noted the date and time on almost everything he wrote. Benedict Arnold, son of a drunkard, trained as an apothecary, became a merchant and a smuggler, was radicalized and became one of the new nation's premier soldiers.

Atkinson, who received the 2020 DAR Excellence in American History Book Award for *The British Are Coming*, is a storyteller who knows the power of

precision. Learning new words is part of the fun of reading an accomplished writer, and while it does not impede the narrative, the curious reader should keep a dictionary handy. Crossword stumblers include “firkin” (a small cask); “anabasis” (a march from a coast into the interior); “sherryvallies” (thick, overall-like riding trousers); “welkin” (the sky or heaven); and “kedgerees” (a dish that may contain fish, rice, eggs, onions and lentils).

Atkinson vividly describes events and brings readers into the scene, where the smells, sights, sounds and textures come alive. As British troops prepare in the night to leave for Lexington and Concord, Atkinson invokes the atmosphere: “The soldiers reeked of damp wool and sweat, mingled with the tang of the brick dust and pipe clay used to scour brass and leather. Their hair had been greased, powdered, and clubbed into queues held with leather straps.”

A Revolution in Three Parts

The British Are Coming is the first volume of Atkinson's planned “Revolution Trilogy,” which will follow the war to its end in 1783. The companion website, revolutiontrilogy.com, includes timelines, maps, illustrations and interviews with the author.

Atkinson wraps up Volume One with Washington's stunning victories at Trenton and Princeton, after which both armies retired to winter quarters to rest and ponder what 1778 would bring. Although 1777 was a terrible year, and most expected worse to come, many Patriots looked forward with the kind of faith inscribed in a New York regiment orderly book by an unknown hand:

“The rising world shall sing of us a thousand years to come

And tell our children's children the wonders we have done.” —Bill Hudgins

SERVICE

TO AMERICA

*Spotlighting DAR Volunteers
Who Give Back to Their
Communities in Meaningful Ways*

Remember, Honor and Teach

Wreaths Across America, based in Columbia Falls, Maine, has placed wreaths on the graves of veterans since 1992 when the Worcester Wreath Company ended its holiday season with a surplus of wreaths. Morrill Worcester, owner of the company, arranged to lay the extra wreaths on veterans' graves at Arlington National Cemetery. Since that time, the movement has grown to include more than 2,100 cemeteries across the world, and participants uphold its motto: "Remember our fallen U.S. veterans; honor those who serve; teach your children the value of freedom." This resonates deeply with DAR members, and Daughters are among those first in line to help each year, whether through donations or volunteering their time and efforts in local cemeteries.

Sherry Gamblin, member of Wealaka Chapter in Bixby, Okla., first participated with her friend and fellow chapter member JoLynn Crabbe by laying wreaths at Beggs and Greenlawn cemeteries for their own family and friends. That first year, Ms. Gamblin laid six wreaths. Today both women participate with their chapter's wreath-laying at Floral Haven Cemetery in Tulsa. After laying each wreath, they state the veteran's name and thank them for their service.

In 2019, Ms. Gamblin laid wreaths on 10 graves, including those of her grandfather, father-in-law and two uncles. Remembering these veterans and honoring their sacrifices causes mixed emotions for Ms. Gamblin. "It always makes me a little sad because I love all of these veterans, but I feel proud of their sacrifices and the fact that their resting places stand out during the holidays," she said. She takes note of other graves to try to include in following years.

Some Daughters, such as the members of the General James Cox Chapter, Kokomo, Ind., discovered Wreaths Across America in seeking additional ways to honor veterans within their own communities. Chapter Corresponding Secretary Kathy Kennedy contacted the organization to purchase a wreath for



former member Margaret Hobbs, who served in the Navy, and she also signed the chapter up to lay additional wreaths.

The General James Cox Chapter members invited the Chief Peshewa C.A.R. Society to join them at Sunset Memory Garden Cemetery in Kokomo. "We thought it would be a great experi-

ence for the C.A.R. members to teach them the value of freedom, and about the sacrifices made for our freedom and to spread patriotism," Ms. Kennedy said. Her fellow chapter members agreed that laying the wreaths on the graves was humbling and gratifying.

Other DAR members also value teaching children about patriotism through Wreaths Across America. Beth Meier, member of Sleeping Lady Chapter, Eagle River, Alaska, first participated in Wreaths by honoring her father-in-law, who is interred at Fort Richardson National Cemetery. She found the experience deeply moving and wanted to continue honoring the many service men and women who have acted as positive influences in her life.

Since then, she has involved her grandson's Cub Scout Pack to teach them the importance of remembering and honoring veterans. Ms. Meier and her scouts have participated in Wreaths Across America for three years now. Weather conditions and rocky local terrain sometimes prohibit her fellow chapter members from actively participating; however, her chapter donates wreaths, including one for a chapter member's spouse. ☉



DAR has partnered with **Wreaths Across America** as a corporate sponsor, specifically to help fund the Wreaths Across America Education trailer, which travels the country to demonstrate the organization's mission. DAR also formed a new National Vice Chair position under the DAR Service to Veterans Committee, and chapters and members are encouraged to register with Wreaths Across America, solicit wreath donations, and participate in ceremonies and the laying of wreaths. Wreaths Across America Day will be on December 19, 2020. For more information on the program, visit www.wreathsassamerica.org.

★ ★ ★ ★ ★
DAR HISTORIC
PRESERVATION
GRANTS

*Supporting Worthy Preservation
Projects Nationwide Focused on the
Mission of the DAR*



KEEP CALM AND CARRIAGE ON

The Seminole County Historical Society, located in Sanford, Fla., recently accepted the donation of a rare collection of historical American-made horse-drawn carriages ranging from the late 1700s to the early 1900s. These carriages, technically buggies, were a gift from Bill Nygren, a lifelong buggy collector and a member of the Carriage Association of America. “Buggies are a subclass of carriages that are light, sturdy, cheap to make, and carry one or two passengers, drawn by mostly one but sometimes two horses,” explained Kim Nelson, coordinator of the buggy project at the Museum of Seminole County History. These types of conveyances were used for local transportation needs due to their lightweight design, and would have been used by most Colonists for short-distance travel.

The cabriolet is the oldest vehicle in the collection, dating to 1795, and is in need of the most preservation. Thanks to a DAR Historic Preservation Grant sponsored by the Sallie Harrison Chapter, Sanford, Fla., this rare buggy will soon be granted new life as an educational tool. The two-wheeled cabriolet was drawn by one horse with a hood-type covering that could be raised and lowered—just like a modern convertible. Though little is known about this particular buggy’s history, its design and craftsmanship have the potential to teach museum visitors much about early American technology, including the difference in handmade and machine-made materials and advances in manufacturing.

The museum is working with a local conservator, Diana Galante, to assess the collection. Before the COVID-19 pandemic

Over many years, the Sallie Harrison Chapter has cultivated a relationship with the Museum of Seminole County History. Honorary Chapter Regent Virginia Mikler and her husband, Paul, were on the museum board in the 1980s. Mrs. Mikler helped plan the “Sallie Harrison Chapter, NSDAR” room located in the museum, which features historical items related to the chapter, including a barrister bookcase used to display DAR-related items donated by Honorary Regent Elisabeth Boyd.

struck, Ms. Galante recommended first cleaning the buggy with a HEPA-type vacuum to remove rust, deterioration, dust and paint chip fragments, and treating the wood, metal and fabric surfaces with agents specific to those components, Ms. Nelson said. These actions will preserve the buggy for the immediate future and will keep it from deteriorating further. The space it is in now has also been treated separately for termites and other wood-boring insects that could further damage the wood. Additional restoration will occur as COVID-related restrictions are lifted, and the information gleaned from the conservation of the cabriolet can then be applied to the other buggies and carriages in the collection.

The Seminole County Historical Society and the museum plan to refurbish a building adjacent to the museum and donated by the county to exhibit the collection. “The proposed exhibit will include teaching materials that focus on the history of transportation in America, on STEM-related content that the buggies and other carriages demonstrate, and a segment on the industries related to horse-drawn vehicles, including carriage building and maintenance, harnesses, liveries and other horse-related services,” Ms. Nelson said. DAR will be recognized as a contributor to this whole project along with other donors on a special wall of recognition. ⚙

The DAR Historic Preservation Grants program invites public charity 501(c)(3) organizations to apply for matching fund grants to support worthwhile local projects related to historic preservation. For more details on applying for a DAR Historic Preservation Grant, visit www.dar.org/grants.



Honoring American Indians'

Contributions to America's Military and Way of Life

November is National Native American Heritage Month, honoring the history, heritage, traditions, and way of life of American Indians, Alaska Natives and Native Hawaiians.

This commemoration began in 1976, when a Senate joint resolution authorized President Gerald Ford to proclaim October 10–16 of that year as Native American Awareness Week. Since then, various congressional actions and presidential proclamations have designated time to recognize Indigenous peoples. Today the Library of Congress, National Archives and Records Administration, National Endowment for the Humanities, National Gallery of Art, National Park Service, Smithsonian Institution and United States Holocaust Memorial Museum all pay tribute.

Veterans Day is November 11—and it is fitting that the United States recognizes the overlapping groups of veterans and Americans Indians in the same month. American Indians' service in the American military began during the Revolutionary War and has continued through every subsequent conflict, including the Civil War.

When the United States instituted the Selective Service Act of 1917 soon after formally entering World War I, more than 17,000 American Indian men registered, 3,000–6,000 volunteered and more than 12,000 actually

Let Them Eat Cake—and Vote!

It's said that the way to a man's heart is with food—and during the Colonial era, women used this logic to evoke change. During the 18th century, women made what was called a “muster” cake—a dense, naturally leavened cake made with a mix of spices and alcohol. The cakes were meant to “muster” the young men to military training.

However, after the Revolution, the name of the cake changed—but its purpose did not. Women made spice cakes, now called “election cakes,” to bring to voting locations and town hall meetings for the men who had shown up to vote.

“The cake offered an opportunity for women who didn't have access to formal political channels to nevertheless participate in a civic culture surrounding voting,” Maia Surdam, baker and co-owner at OWL Bakery in Asheville, N.C., told NPR in 2016.

“I think that's something to keep in mind, because women can vote in America today, which is wonderful. But it came after a really long struggle and a

lot of women who fought for that right to vote. And so, I think the election cake really symbolizes that—that long struggle and the tradition of women putting themselves, whenever and however possible, into the democratic process.”

Election cakes were made in massive quantities. According to *Bon Appetit*, the first recorded recipe for election cake was published in 1796 by Amelia Simmons in her book *American Cookery*. Simmons' recipe called for a whopping 30 quarts of flour, 10 pounds of butter, 14 pounds of sugar, 12 pounds of raisins and three dozen eggs, as well as wine, brandy, cinnamon and other spices.

“It would have been a community-organized event to bake these cakes to feed people who are coming out to vote or attending town hall meetings,” Susannah Gebhart, baker and founder of OWL Bakery, told NPR.

You won't see brandy-infused cakes at the polling sites this November—but there's no reason you can't make your own to enjoy while watching the results come in on November 3. ★

served during the war, although a third of American Indians were not yet recognized as citizens. This service led to the Citizenship Act of 1919, which made U.S. citizenship possible for American Indians who served in WWI, and the subsequent Indian Citizenship Act of 1924, which recognized all U.S.-born American Indians as citizens.

Since then, large numbers of American Indians have served in World War II, the Korean War, Vietnam and practically every conflict since then: in Grenada, Panama, Somalia, Bosnia and Kosovo, the Persian Gulf, Afghanistan and Iraq. Today, more than 24,000 of the U.S. military's 1.2 million active-duty service men and women are American Indians or Alaska Natives, according to the Department of Defense, and they serve at a higher rate in proportion to their population than any other ethnic group.



Choctaws in training during World War I for coded radio and telephone transmissions

This proud legacy of service includes such heroes as the Code Talkers of World War I and World War II, who were trained to use their Native language to transmit messages and confound the enemy on the battlefields of Europe; and Ira Hayes, the Arizona Pima Indian immortalized in the Marine Corps Memorial as one of six servicemen raising the U.S. flag over Iwo Jima. (Hayes was also eulogized in "The Ballad of Ira Hayes," a song written by folk singer Peter La Farge and popularized by Johnny Cash.) ★

THE SMITHSONIAN; COURTESY OF OKLAHOMA HISTORICAL SOCIETY

A Memorial Commemoration

A virtual event on November 11, 2020 (Veterans Day), will mark the completion of the National Native American Veterans Memorial on the grounds of the National Museum of the American Indian, on the National Mall in the nation's capital.

This landmark, to which NSDAR also contributed \$10,000 toward the completion, was designed by Harvey Pratt, a self-taught artist from Oklahoma who is a Cheyenne and Arapaho tribal member. Here's how the National Museum of the American Indian describes the memorial: "An elevated stainless steel circle balanced on an intricately carved stone drum, the design is simple and powerful, timeless and inclusive. The design incorporates water for sacred ceremonies, benches for gathering and reflection, and four lances where veterans, family members, tribal leaders, and others can tie cloths for prayers and healing."

A dedication ceremony and veterans procession is planned for a later date, subject to COVID-19 health and safety guidelines.



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BY TAMAR TIKVAH

What's in a Name

Discover the meaning behind some of the DAR chapters' unique names.

Cordelia Steen Chapter, Edmond, Okla., organized on January 12, 2020, is named for Cordelia Pasley Steen, the first female pioneer in Edmond.

In 1886 Cordelia, her husband John, and their infant son Charles, were living in Engle, N.M. John, an engineer with the Atchison, Topeka and Santa Fe Railway, was sent to Mile Marker 103 in the

Unassigned Lands of Indian Territory to establish a coal and watering station.

In November 1887, after the station was built, Cordelia and Charles joined John in their new home—not quite two years before the Land Run of April 22, 1889, that formally founded the town of Edmond.



The Steens were the only settled family for many miles. Life was hard and often lonely in that untamed land, but Cordelia's courage and determination prevailed. American Indians and Edmond settlers called her "Brave Pioneer Woman." Cordelia was proud of being an Edmond pioneer, and now, more than 130 years later, the chapter is honored to be the very first entity in Edmond named for the Steen family.

Henricopolis Chapter, Tappahannock, Va., was organized on February 26, 1927, at Glen Allen, Henrico County, Va., at the home of Arlene McLeod with Alice Finch, State Vice Regent presiding. The ladies named the chapter after the town of Henrico (Henricopolis), which was named for Henry, Prince of Wales, son of King James I.

Henricopolis was founded in 1611 and was home to a church, one of the first colleges in America and an ironworks. It was in Henricopolis that Pocahontas was held captive, taught Christian ways and later married John Rolfe. Tragedy struck on March 22, 1622, when a massacre killed almost every person and destroyed the settlement. The town was not rebuilt and no attempt to set up another institution of learning was made in Virginia until 1693, when the General Assembly chose Williamsburg for the site of the new institution and the College of William and Mary resulted.

In 1995, Henricopolis Chapter transferred from being a Richmond-area chapter to a Tappahannock-area chapter. Although its members are now farther from their namesake site, they proudly carry the name as a link to their founders.

Davie Poplar Chapter, Chapel Hill, N.C., was organized on December 29, 1928. It is named in honor of Revolutionary General William Richardson Davie and a large tulip poplar tree on the campus of the University

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In the GALLERIES

A trio of exhibits at the National Museum of the American Indian, part of the Smithsonian Institution, shed light on different aspects of American Indian culture and history:

"PATRIOT NATIONS: NATIVE AMERICANS IN OUR NATION'S ARMED FORCES"

<https://americanindian.si.edu/static/patriot-nations/>

Why would American Indians and other Native peoples want to risk their lives fighting for a country that forcefully displaced them from their homelands, committed mass genocide, confined large numbers to reservations, and suppressed their culture in misguided attempts to "civilize" them?

Those are some of the thought-provoking questions raised in this exhibition, scheduled to run through October 18, 2021, and being shown

concurrently in venues nationwide. While there are no easy answers, there is plenty to contemplate in this long-running saga of proud warrior traditions, betrayal, conflicting loyalties and sacrificial service. "Patriot Nations" artifacts include historic photographs, documents, military uniforms and more.

"RETURN TO A NATIVE PLACE: ALGONQUIAN PEOPLES OF THE CHESAPEAKE"

<https://americanindian.si.edu/explore/exhibitions/item?id=535>

Learn about the Native peoples of the Chesapeake Bay region—today's District of Columbia, Maryland, Virginia and Delaware—and their continued presence in the area in this ongoing exhibition. Tribes include the Nanticoke, Powhatan

and Piscataway. Interactive displays, photographs, maps, and everyday and ceremonial relics reveal a storied history.

"NATION TO NATION: TREATIES BETWEEN THE UNITED STATES AND AMERICAN INDIAN NATIONS"

Continuing Through September 2021
<https://americanindian.si.edu/explore/exhibitions/item?id=934>

This exhibit, which opened in September 2014, explores U.S.–American Indian diplomacy since Colonial days. It's a legacy of American Indian diplomats, national sovereignty and promises often broken. Objects include original treaties, peace medals, archival photographs, wampum belts, textiles and baskets. There are also four interactive media stations. ★

Continued from previous page



of North Carolina at Chapel Hill. Local lore recounts that General Davie and his committee decreed that "on this spot shall rise the State University." Although not actually the true story about the selection of the location of the present-day campus, the Davie Poplar remains an iconic landmark on the campus. Since General Davie is also the namesake of the General Davie Chapter in Durham, N.C., the new chapter petitioned the NSDAR to use the name combining his Revolutionary legacy and his links to the university.

General Davie was a brilliant tactician and a respected cavalry officer in the Carolinas. Ultimately, he became the commissary-general in the "Southern Department" of the Continental Army. General Davie was a delegate to the Constitutional Convention of 1787 from North Carolina. He also served as governor in the late 18th century. ★

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Harriett Lothrop, founder of the Children of the American Revolution, wanted to educate the youth of America about American History and the brave Patriots who served and aided to make this a free and great country. C.A.R. continues to educate young citizens today -- but we need your help! Please join the N.S.C.A.R. in its mission of outreach and education.

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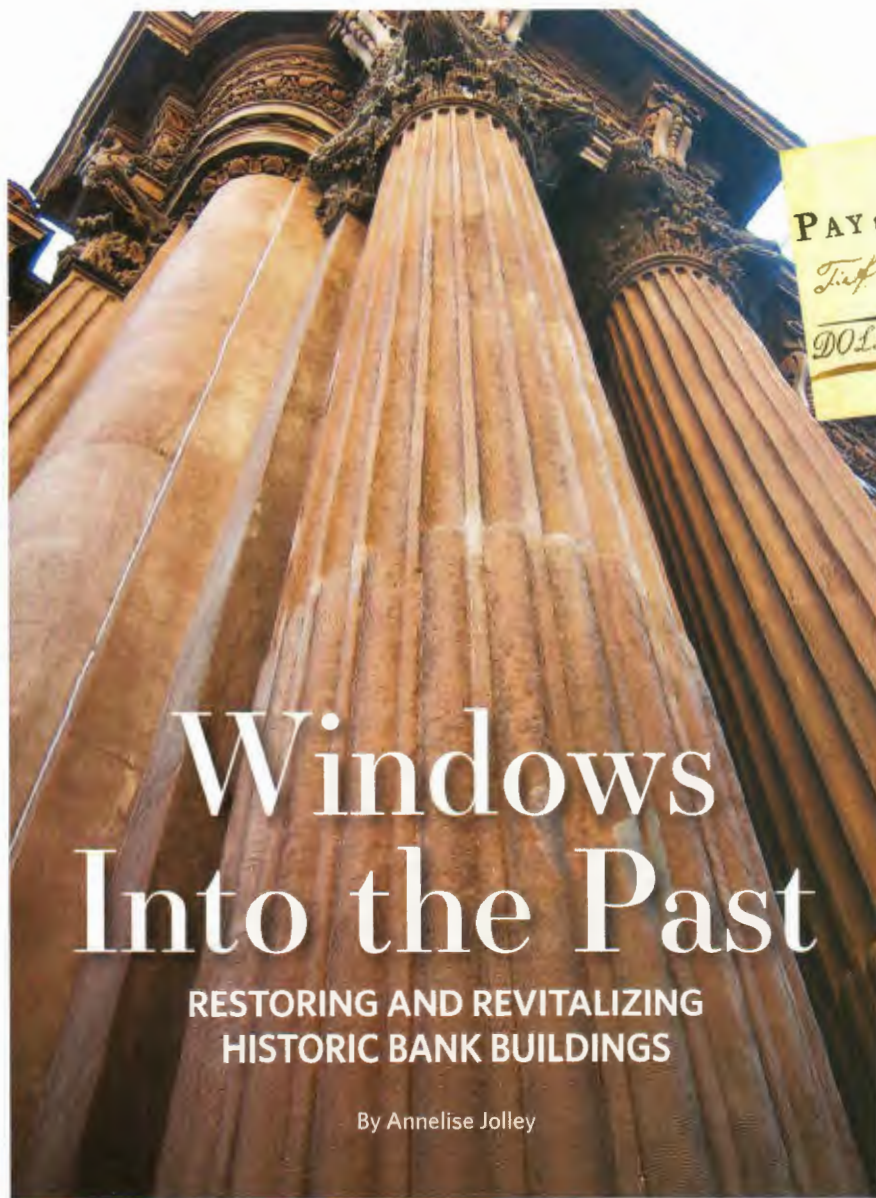
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Top: Bank of the United States check signed by financier John Jacob Astor in 1792

Bottom: The First Bank of the United States in Philadelphia features a blue marble façade

Windows Into the Past

RESTORING AND REVITALIZING
HISTORIC BANK BUILDINGS

By Annelise Jolley



Among his many claims to fame—founding father, secretary of the treasury, author of 51 Federalist Papers—Alexander Hamilton was also the man behind the First Bank of the United States.

When George Washington was inaugurated in 1789, only three independent banks operated in the young nation: one in Philadelphia, one in Boston and one in New York. Most Americans turned to gold and foreign currency as tender. At Hamilton's urging, Congress established the First Bank of the United States in 1791. This central bank gave way to a Second Bank of the United States, which President Andrew Jackson eventually dissolved, leading to an era of free banking. It wasn't until 1863 that Congress established the national banking system that continues to shape banking today.

Since the late 18th century, banks and their physical branches have propelled the nation's economy. Historic bank buildings occupied the downtowns of American cities large and small, acting as a hub for local commerce and modeling popular architectural trends. Solidly constructed in styles ranging from Romanesque to Greek Revival to Renaissance Revival, these buildings suggest a sense of permanence. More often than not, though, the original institution closed long ago. What's left is an open space—and the possibility of reinvention.

Flickr, Brian Siewiorek; Wikipedia; National Numismatic Collection at the Smithsonian Institution

From Banks to Blank Canvases

More than 1,000 banks failed during the Great Depression. Recent years have brought another wave of closures, though for different reasons. In 2018 alone, banks shuttered nearly 2,000 branches. With more customers opting for online and mobile banking, the ubiquitous presence of bank buildings is no longer a central feature of American cities.

What to do with these shuttered branches? With fortress-like walls, fire-proof rooms and impregnable vaults, bank buildings are tricky structures to renovate. Given the architectural restrictions, the easiest swap is to turn shuttered banks into, well, more banks. But with the demand for physical banks on the decline, most buyers opt to follow the tradition of injecting old buildings with new purpose.

The Dollar Bank in Pittsburgh safely houses the original 1871 pair of brownstone lions. Outside the bank sit exact replicas of the lions that were installed in 2013 after the originals were restored.



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“Wreaths Across America would like to thank DAR members nationwide for preserving our history and heritage while providing lessons of character to help teach the next generation. What we learn from our past helps to pave a better way for the future.”

— Karen Worcester, Executive Director of Wreaths Across America, and member of the Hannah Weston Chapter NSDAR, Machias, Maine

Daughters of the American Revolution and Wreaths Across America are working together to ensure communities across the United States learn the indelible mark our veterans have on our country and the value of honoring their sacrifices. To learn more about how to get your local chapter involved, please visit www.wreathsasscrossamerica.org/fundraise.



During Depression-era closures, buyers flipped vacant banks and turned them into automobile part shops, fire stations and department stores. In the 21st century, bank buildings around the country



Exterior shot of the family-owned Boiling Springs State Bank building

have enjoyed second (or third or fourth) lives as historic sites, nonprofit headquarters and hotels. Some even serve the private whims of their owners, as in the case of Pennsylvania's family-owned Boiling Springs State Bank building. Since its purchase by the Kiracofe family in 1938, the space has housed a bakery, a photography studio and—in winter months—a collection of the family's zoo animals.

A Greener Look

In Nevada, a centuries-old bank building offers a compelling home for the historically minded. Carson Valley, Nev.,



was one of the West's early towns. By 1909, the population had grown enough to require banking services. Farmers Bank was formed. When the bank outgrew its

building seven years later, Nevada architect F.J. DeLongchamps designed its new, neoclassical home. Farmers Bank opened the doors of this building on December 16, 1918—the day before Nevada's prohibition law took effect.

The building's elegance helped elevate Carson Valley above its rough-and-tumble status as a lawless Western outpost. But like a hermit crab outgrowing its shell, Farmers Bank eventually vacated this space, too. In 1992, Donald Bently purchased the building to house Bently Enterprises, which manages a collection of companies linked by a commitment to environmental sustainability and historic preservation.

Today the Farmers Bank Building is a modern green workplace that highlights the elegant details of DeLongchamps' vision. In a twist that the architect could not have seen in the era of Prohibition, it's now also home to a whiskey distillery.

Beaux Arts Meets Modern Day

While many historic bank buildings serve other functions today, some have retained their identity. Pittsburgh's Dollar Bank, for example, still operates a branch in a historic building on downtown's Fourth Avenue. The building was



Left and Above: Exterior and close up of the Farmers Bank in Carson Valley, Nev.



The brownstone exterior of the Dollar Bank building in Pittsburgh

designed by architectural firm Isaac H. Hobbs & Son in the 19th-century Beaux Arts style. Construction required 14,000 tons of brownstone and many more tons of granite, marble and brass. As a finishing touch, artist Max Kohler sculpted two lions from a single block of brownstone to flank the entrance. The building opened its doors in 1871 and has welcomed patrons ever since.

In addition to offering banking services, Dollar Bank is a historical highlight of downtown Pittsburgh. Inside the building, a Heritage Center provides a glimpse into the past. Visitors can take in ledgers signed by the bank's earliest depositors, traditional banking machines and vintage advertisements. Walking up the steps, Dollar Bank clients are still greeted by the same lions on sentry duty.

Pittsburgh's Dollar Bank carries on the tradition of banking in a modern world. Other historic bank buildings exist only as reminders of the past, like the Shawneetown bank in Old Shawneetown, Ill.—a three-story Greek Revival building and the oldest banking structure in the state, it is now a historic site. Though many of these historic structures no longer fulfill their intended purpose, they endure as windows into the past. ☼

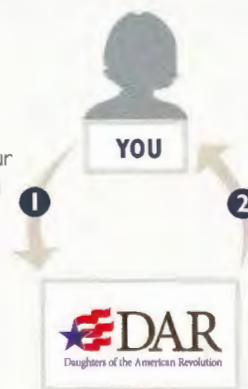


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*Cheyenne and Fort Laramie
played crucial roles in
America's western
expansion* By Bill Hudgins

Westward Ho!

THE RAILROAD TOWNS of the Old West have a lasting mystique as unshakable and unforgiving as the grit of their first settlers. Though legends of hardened gunslingers, do-right ranchers and salt-of-the-earth cowgirls prevail, the modern-day cities of Cheyenne and Fort Laramie offer visitors more than just the opportunity to relive tall tales.

★★★

CHEYENNE: HELL ON WHEELS

Cheyenne, Wyo.—“The Magic City of the Plains”—started out as the end of the Union Pacific Railroad line. Founded in 1867, it was one of several Wyoming “end-of-tracks” towns hastily thrown up to serve the needs of railroad builders. During its early years, it was the kind of town that white-hat heroes reform in Hollywood westerns.

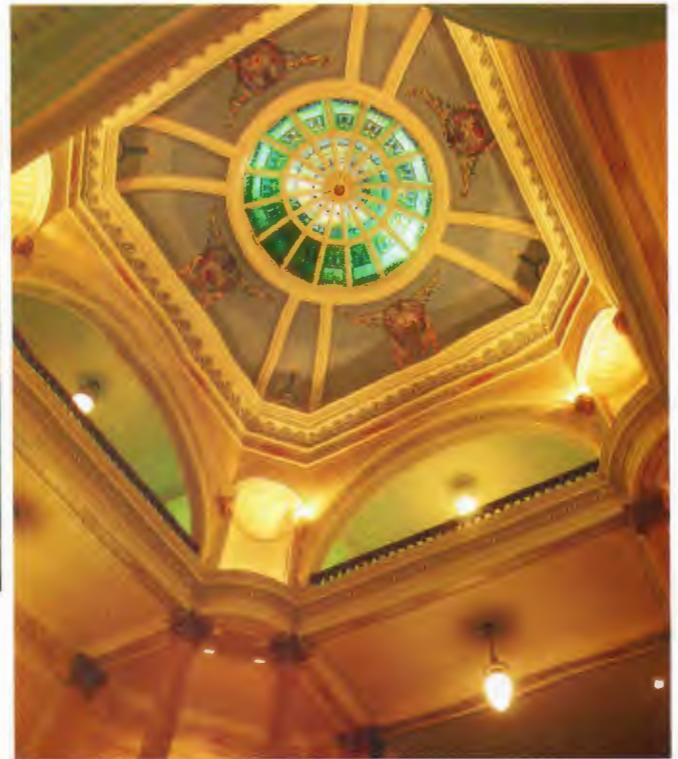
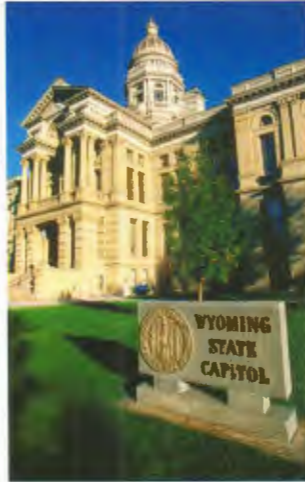
Although most end-of-tracks towns went up fast, boomed for a few months and then withered when construction ended, Cheyenne thrived. The population grew, businesses flourished, and law and order eventually prevailed.

In 1867, while searching for the best train route from the Plains through the mountains, U.S. Army Major General Grenville Dodge discovered a pass between Cheyenne and Laramie that offered a long, gradual grade. At 6,100 feet, this gap, known as Sherman Pass and also as “The Gangplank,” is the highest point on that Union Pacific route, according to “How Cheyenne Started,” by Becky Orr, in the June 30, 2017, issue of the *Wyoming Tribune Eagle*.

Dodge named the new town Cheyenne after the Great Plains Nation, whom he had spent years fighting. The town dates its founding to the summer of 1867. Within days, railroad builders and their families began to arrive, along with businessmen and

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Clockwise: The Wyoming State Capitol in Cheyenne was completed in 1890; an interior view of the capitol rotunda; the historic district of downtown Cheyenne



the phalanxes of saloon operators, gamblers and prostitutes. Con men and thieves also preyed on the unwary in railroad towns, according to “Cheyenne, Magic City of the Plains,” by Lori Van Pelt at wyohistory.org.

By July 25, 1867, the first house had been built. The population had grown to an estimated 5,000 people and 200 businesses by the time the first train arrived on November 13, 1867, according to *The Encyclopedia of the Great Plains*.

Early on, Dodge envisioned Cheyenne as an important, permanent town for the Union Pacific Railroad. Unlike other end-of-tracks towns, Cheyenne developed a diverse, fairly stable economy. It supplied other Union Pacific Railroad camps, as well as towns in Colorado where the Kansas Pacific was laying track toward Denver. To protect Cheyenne, the army built Fort Russell (now F.E. Warren Air Force Base), which provided steady, reliable commerce.

Still, it was a rough town in its early years. Sin and sanctity often rubbed shoulders. Saloons and dance halls abounded, even

as Methodist, Episcopal and Roman Catholic congregations formed to offer solace to believers and repentance to lost souls.

Casual violence was the norm. As Francis E. Warren, who was serving as governor when Wyoming achieved statehood and one of its first U.S. senators, recalled, “Every man slept with from one to a half-dozen revolvers under his pillow, for depradations [sic] of every character could be expected at any hour, day or night.”

Cheyenne became the capital of the newly created Wyoming Territory in 1869. Construction began on the state capitol in May 1887 and was completed in 1890, the same year Wyoming

became a state. As the town and government grew, wings were added in 1915.

Besides supplying railroad workers, Cheyenne and the Union Pacific also served cattle ranchers who began to arrive around 1868. Fortunes were made and lost until the cattle market collapsed in 1887 after a terrible winter killed thousands of head of cattle.

Wealthy cattle barons built palatial homes along “Millionaires Row,” what is today’s Carey Avenue. They hobnobbed over fine wine and French cuisine at the Cheyenne Club, and invested in civic improvements such as an opera house and electric streetlights.

MAGIC FOR THE MODERN DAY

Ranching rebounded and remained important into the 20th century, even as Cheyenne moved into other endeavors.



The city that once played a key role in the transcontinental railroad developed into an important hub for Boeing Air Transport (now United Airlines).

During World War II, Boeing opened a factory in Cheyenne to install weapons systems and instrumentation in B17 and B24 bombers. Women made up half of the 1,600 employees, according to wyohistory.org. From 1947 to 1961, Boeing also ran a flight attendant school in Cheyenne that trained some 83,000 women.

Meanwhile, Fort Russell remained a significant presence. Troops trained there during the Spanish-American War and World War I. It was renamed Fort F.E. Warren in 1929, and it



Top: Cheyenne Depot Plaza features one of the city's famous artistic landmarks, Big Boots. **Bottom:** Curt Gowdy State Park



was converted into a U.S. Air Force base in 1947.

Oddly, the base didn't have any airfields. Instead, it served as headquarters for the Strategic Air Command, where the Air Force once oversaw as many as 200 intercontinental ballistic missile (ICBM) launch silos in Wyoming, Colorado and Nebraska. In 1977, Warren Air Force Base was designated a National Historic Landmark, and it is now one of the oldest continually active U.S. Air Force bases.

Today's Cheyenne retains much of its historic Western feel, which is a major tourist draw. The capital is home to 64,000 of the state's half-million people and boasts museums celebrating its past, a botanical garden, and the state capitol and historic governor's mansion.

When You Go

Wyoming State Museum: The museum's collections include dinosaur fossils from the state's wealth of discoveries. There are also permanent exhibits on the land and the peoples who have inhabited it, and on the origin and mining of coal. Learn more at wymuseum.state.wy.us.



Cheyenne Depot Museum:

Located in the historic Union Pacific Depot, the museum tells the fascinating history and importance of the railroad to Cheyenne and the West via historic train engines and more. The depot itself is also one of the last examples of Richardsonian Romanesque

style in the West. Plan your visit to this historic site at cheyennedepotmuseum.org.

Cheyenne Frontier Days and Frontier Days Old West Museum: First held in 1897, Cheyenne Frontier Days bills itself as "the world's largest outdoor rodeo and western celebration."

The weeklong itinerary includes professional rodeo events, parades, concerts, behind-the-scenes tours, vendors, the USAF Thunderbirds, food and military events. The museum features Western artifacts and art. Talk about frontier fun! Visit cfdrodeo.com for additional information.



Cheyenne Botanic Gardens: The Botanic Gardens' new grand conservatory shelters a large collection of tropical plants. The Botanic Gardens also include a Baroque-style orangerie, a bonsai house and a labyrinth. A submarine-style periscope offers an unusual way to view the city, too. Learn more at botanic.org.

Outdoor activities: Cheyenne and its surroundings offer a wide choice of outdoor Western activities, including camping, hiking, horseback riding, biking, boating, off-roading and bird watching. **Curt Gowdy State Park** has an archery range built to National Field Archery Association standards. While wandering around town, keep an eye out for Cheyenne's famous **Big Boots**. Local artists painted scenes from Cheyenne's and Wyoming's past on the 8-foot-tall boots for the "These Boots Are Made for Talking" project. Finding all of them makes for a fun learning experience and an excellent tour of the city. For more information on outdoor activities, visit Cheyenne.org.

Editor's note: The COVID-19 pandemic has affected the operating hours and availability of many places of interest and activities. Check before you go.



Military housing
at Fort Laramie

FORT LARAMIE: WHERE THE RIVERS MEET

From 1836 to the early 1870s, hundreds of thousands of people migrated in wagons on the Oregon Trail from St. Louis to the Oregon Territory. During that time, Fort Laramie, Wyo., beckoned as a place for travelers to rest and resupply before the arduous push through the Rocky Mountains to their final goal.

Located about 100 miles north of Cheyenne, Fort Laramie began life as a fur trading outpost before the U.S. government bought it to help protect west-bound travelers and the vital transcontinental telegraph system, according to the National Park Service (NPS).

Fur traders William Sublette and Robert Campbell built the original Fort Laramie—then called Fort William—in 1834, at Laramais' Point, where the North Platte and Laramie rivers meet. The location was ideal for trading tobacco, alcohol, gunpowder and lead with the Sioux and Cheyenne for buffalo robes.

The American Fur Company bought the post in 1836 and for five years held a virtual monopoly on the region's fur trade. In the early 1840s, a competitor, Lancaster P. Lupton, founded Fort Platte just a mile away. In response, the American Fur Company replaced the old wooden fort with a larger, more secure adobe installation.

Fort Platte was abandoned in 1845, restoring the American Fur Company's trade monopoly. In the meantime, Fort Laramie

was evolving into a lucrative haven for growing numbers of migrants traveling the Oregon Trail.

THE OREGON TRAIL

Some 2,100 miles long from St. Louis to the Oregon Country (today's Oregon, Washington and western parts of Idaho), the Oregon Trail was one of the first of several major wagon routes. Lewis and Clark's expedition had blazed a trail west, but it was

too rugged for anything but travelers on foot or horseback.

In 1810, Robert Stuart, one of the members of the fur trading expedition at Astoria, found a more passable route during a 10-month trek to St. Louis. Over the next 25 years, travelers refined the route and various offshoots, according to the NPS.

The first wagon train on the trail departed in 1836—a group of missionaries led by Marcus and Narcissa Whitman. Others soon followed. In 1843, a wagon train

of about 1,000 departed Independence, Mo., for Oregon. This "Great Migration" stopped at Fort Laramie to rest, buy supplies and prepare for the next leg of their journey. Fort Laramie quickly became the prime stopover on the Oregon Trail.

The growing flood of settlers angered the Great Plains American Indian nations. As a result, the U.S. government bought Fort Laramie in 1849 and expanded it with barracks, stables and a telegraph office.



The Overland Trail carried nearly 20,000 travelers between 1862 and 1868, according to Wyoming's Office of Tourism.

Fort Laramie
hospital ruins



Left: Cannon outside
the field office at
Fort Laramie

Relations with the American Indians continued to deteriorate. The tribes and the U.S. government negotiated several treaties that failed to curb attacks. The increasing tensions led to the 1866–1868 conflict known as Red Cloud's War.

Traffic on the Oregon Trail declined after

completion of the transcontinental railroad in 1869 made the trek safer and much quicker. Still, so many people used the route that ruts carved by the iron-shod wheels on the creaking wagons are still visible.

Gold was discovered in 1874 in the Black Hills, which were sacred to the Sioux and inside their reservation. Prospectors poured in, breaking the treaty with the Sioux. In response, a number of tribes united under Crazy Horse and Sitting Bull in the Great Sioux War of 1876, which ended in their defeat.

Sitting Bull died in 1890, and the Army abandoned Fort Laramie and auctioned off the property. The U.S. government bought the dilapidated fort in 1949, restored it and designated it as a National Historic Site.

The original buildings were long gone by then, but a number of the later structures remained. These include the bakeries, commissary storehouse,

Wyoming, 'The Equality State'

More than 50 years before ratification of the 19th Amendment, Wyoming pioneered political rights for women by granting them the right to vote. On December 10, 1869,



Ester Hobart
Morris

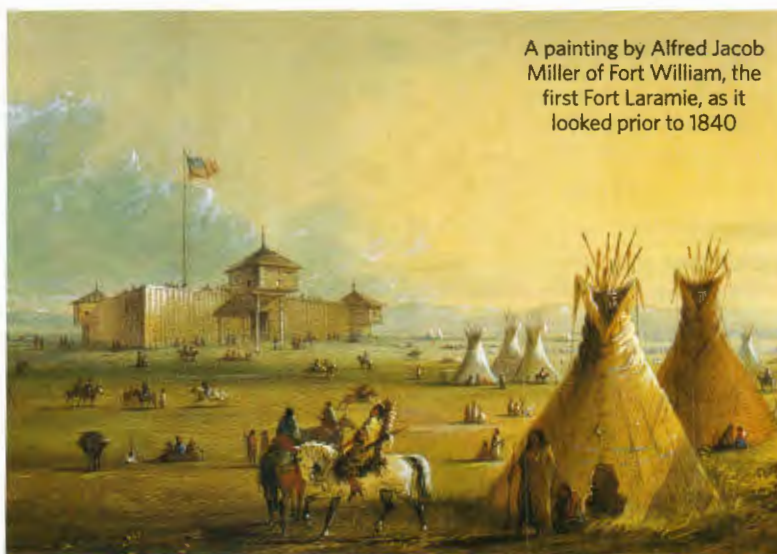
Territorial Governor John A. Campbell signed into law legislation authorizing "female suffrage," according to "Wyoming History" at the state's website, wyo.gov.

On February 17, 1870, Ester Hobart Morris of South Pass City, dubbed the "Mother of Women Suffrage in Wyoming," became the first woman known to be appointed a justice of the peace. And on September 6, 1870, Louisa Swain of Laramie was the first woman to vote in a general election in the United States.

Wyoming led the way in permitting women to serve on juries and hold public office. On January 5, 1925, Nellie Tayloe Ross became the first elected woman governor to take office, just 20 days before Miriam "Ma" Ferguson of Texas took office. Ross later became the first woman named director of the United States Mint.

guard house, hospital and quarters. The post headquarters, dubbed "Old Bedlam" by the troops posted there, is the oldest standing military building in Wyoming, according to NPS.

Visitors can take self-guided audio tours of the grounds, as well as hike, bird watch and fish. **Fort Laramie National Historic Site** is located off State Highway 160 in Southeast Wyoming. The Museum and Visitor Center are open daily from 8 a.m. to 4:30 p.m., except on major holidays. Schedules may change in response to the COVID-19 pandemic. For more information, visit the Fort Laramie National Historic Site website at nps.gov/fola/index.htm.

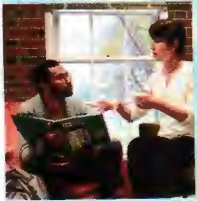


A painting by Alfred Jacob
Miller of Fort William, the
first Fort Laramie, as it
looked prior to 1840

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A view of the house from the east corner of the front lawn.

HUNTER'S HOME

Returns to Its Roots

By Courtney Peter Photography by Melissa Harris

Among the Cherokee American Indians who followed the Trail of Tears toward newly assigned lands west of the Mississippi River was Minerva Ross Murrell, a niece of Cherokee Principal Chief John Ross. She and her husband, Virginia native George Murrell, settled in Park Hill, Okla., and built Hunter's Home, the state's last remaining pre-Civil War mansion. Save for a 20-year stretch in the early 1900s, the Ross family remained involved in the property's oversight until 1990.

Now, as the site transitions from a traditional historic house museum to a living history farm, Hunter's Home looks to the past to inspire the next chapter in its resilient, resourceful history.

A NATION REBUILT

Born in 1808 in Lynchburg, Va., George Murrell moved to southeastern Tennessee as a young man to pursue a mercantile career alongside his brother and his future father-in-law, Lewis



The dining room

Ross, a merchant and planter who served as national treasurer of the Cherokee Nation. The career-minded move also introduced George to Minerva Ross, the oldest daughter of Lewis and Fannie Ross. In 1834, they eloped.

By that point, the Cherokee Nation had their own written language, a bilingual newspaper and a constitutional government. Yet it was powerless against the United States' appetite for land. Between 1830 and 1850, President Andrew Jackson's Indian Removal Act forcibly relocated approximately 100,000 American Indians living east of the Mississippi River.

The prospect of relocation divided the Cherokee. In 1835, several leaders signed the New Echota Treaty, which agreed to move the entire tribe to Indian Territory, or present-day Oklahoma. Although Chief John Ross fought to overturn the treaty, in spring 1838 approximately 16,000 Cherokee were evicted from their ancestral lands in the Southeast and herded into stockades to await the brutal march west. One-quarter of them died during the journey; a civil war

between old and new settlers greeted the survivors. The tribal government reunified in 1839, and the Cherokee spent the next years rebuilding the framework of their society. Of course, most relocated Cherokee were not as wealthy as the Murrells.

The Murrells' new life centered on the Park Hill general store George opened with his father-in-law, and Hunter's Home, the Greek Revival-style mansion where he and Minerva were living by 1845. The couple were never blessed with children. Set at the end of a mile-long, tree-lined driveway, Hunter's Home was inspired by George's recollections of Virginia and named for his love of fox hunting. Spacious, finely furnished first-floor rooms—such as a dining room with seating for 20, a parlor containing a piano from the 1840s, and an enclosed porch filled with canaries and plants—provided a stage for entertaining and showcasing the family's wealth.

More private spaces included a sitting room, three large second-floor bedrooms, and a library and office built onto the home about 1850. Outbuildings peppered the property: a barn,

A Dominique chicken perches on the fence near the corn crib.



springhouse, smokehouse, blacksmith shop, grist mill and, in the Southern tradition that some wealthy Cherokee also adopted, cabins to house the 42 slaves who worked on the plantation.

LOVE AND WAR

Under the Cherokee matriarchal society, the buildings, their contents and the farm's crops all belonged to Minerva. It wasn't just a matter of gender. As a white man, George had no claim to property within Indian Territory. "The Cherokee didn't own land individually, they held it in common," said Jennifer Frazee, a historical interpreter at Hunter's Home. Individual citizens owned the improvements they made on the land, not the acreage itself.

About 1850, Minerva became ill with malaria. Her bed was moved to the sitting room so she could be near the home's center



The family parlor features a portrait of George Murrell and the family's set of upholstered furniture.



of activity even as her illness and the common treatments of the time, such as bloodletting and doses of mercurous compounds, left her weak, depressed and irritated. Family diaries indicate that George sometimes performed skits to cheer her up. In 1855, Minerva died. Two years later, George married her youngest sister, Amanda. They had seven children, six of whom lived to adulthood.

In 1861, troop movements and guerilla warfare connected to the American Civil War reignited intertribal disputes and incited property damage throughout the region. "The Cherokee Nation was one of the most dangerous places to live during the Civil War," Frazee said.

Chief John Ross signed an alliance with the Confederacy in an effort to salvage tribal unity. George, a Confederate supporter, witnessed the signing. By the end of 1861, the Murrells had fled

The kitchen, believed to be the oldest part of the home, contains a replica floorcloth and hutch that predates the Civil War.



After several changes of ownership, the state of Oklahoma bought Hunter's Home in 1948. It soon opened as a historic house museum under the care of a familiar curator: Jennie Ross Cobb, a great-great-granddaughter of Chief John Ross who had lived at Hunter's Home as a teenager. Her family contacts enabled the site to recover original furniture and objects that had been dispersed among descendants,

and interior photographs she took around 1900 continue to provide a reference point for interpretation and restoration work.

Recent funding cuts forced the Oklahoma Historical Society (OHS), which now owns Hunter's Home, to reevaluate the site's business model. To help make up the budget shortfall, OHS decided to turn the 45-acre property into the largest living history farm in the state. "We're doing exactly

to Virginia. The family never again lived at Hunter's Home. Instead, they split time between a farm in Lynchburg and Tally Ho, a sugar plantation in Bayou Goula, La.

During the Civil War, Amanda's aunt and cousin moved into Hunter's Home, which was raided several times but escaped the neglect and destruction to which many other area properties succumbed. Future Cherokee Principal Chief William Potter Ross described Park Hill in a December 27, 1864, letter to his son, Willie: "Nearly all the farms are growing up in bushes and briars and will soon be as tho [sic] they never been cultivated. When you add to this the little travel that is done over the roads—the houses that have been abandoned, (or burnt) and which are rapidly going to ruin from the neglect and the quick decay of time, you can form some idea of the great and melancholy change which has come over the face of our once prosperous and beautiful country."

"We're doing exactly as the Murrells did. They grew produce for their own use and sold the surplus to help support themselves. We are growing things and building things and making things to sustain the site, and all of the extra will be sold in our gift shop."

FARMING FOCUS

Ross family members lived at Hunter's Home until 1907, when in preparation for statehood, Indian Territory began the process of allotment, or dividing communal land among individual American Indians. Residency was one of the requirements for receiving property. As no Murrell descendants lived in the territory, Hunter's Home was allotted to a Ross cousin.



The bed from Amanda Murrell's bedroom set rests in the west bedroom. At the foot of the bed, a fashionable black marble-topped table sits.

as the Murrells did,” Frazee said. “They grew produce for their own use and sold the surplus to help support themselves. We are growing things and building things and making things to sustain the site, and all of the extra will be sold in our gift shop.”

The 2020 crops suffered when COVID-19 forced the site to shut down during planting season, but plans for next year include sowing sorghum, corn and potatoes, all of which the Murrells grew. Long-term projects include reestablishing the terraced orchard and vineyard where George and Minerva grew apples, peaches, pears and grapes.

So far, the hardest-working livestock at Hunter’s Home are the Dominique chickens, which not only produce meat, eggs, fertilizer and pillow fillings, but also help till the gardens and control pests. Soon, the site aims to acquire mules and oxen to help with heavier chores and sheep as a source of wool and meat.

Reviving the Hunter’s Home of the 1850s allows the staff to offer visitors an immersive experience. Depending on the day or the demonstration, that could mean connecting the Cherokee agricultural heritage with modern-day dialogues about organic, sustainable farming; removing the patriarchal lens that obscures the reality of women’s roles in Cherokee society; or showcasing the skills of the enslaved people who worked at Hunter’s Home. Simply put, it’s about cultivating the site’s untold stories. ⚙️



This cabin, representing an average Cherokee family residence, now hosts living history demonstrations.

When You Go

Hunter’s Home

19479 East Murrell Home Road, Park Hill, Okla.
www.okhistory.org/sites/huntershome
 Open Tuesday through Saturday, 10 a.m. to 4 p.m.

The home’s interior is currently closed because of COVID-19, but the grounds are open and programming is taking place outside.

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A circa-1754 painting by Bernard Gribble
of the Pilgrims boarding the *Mayflower*

1620

THE MAYFLOWER

The Voyage That Made America

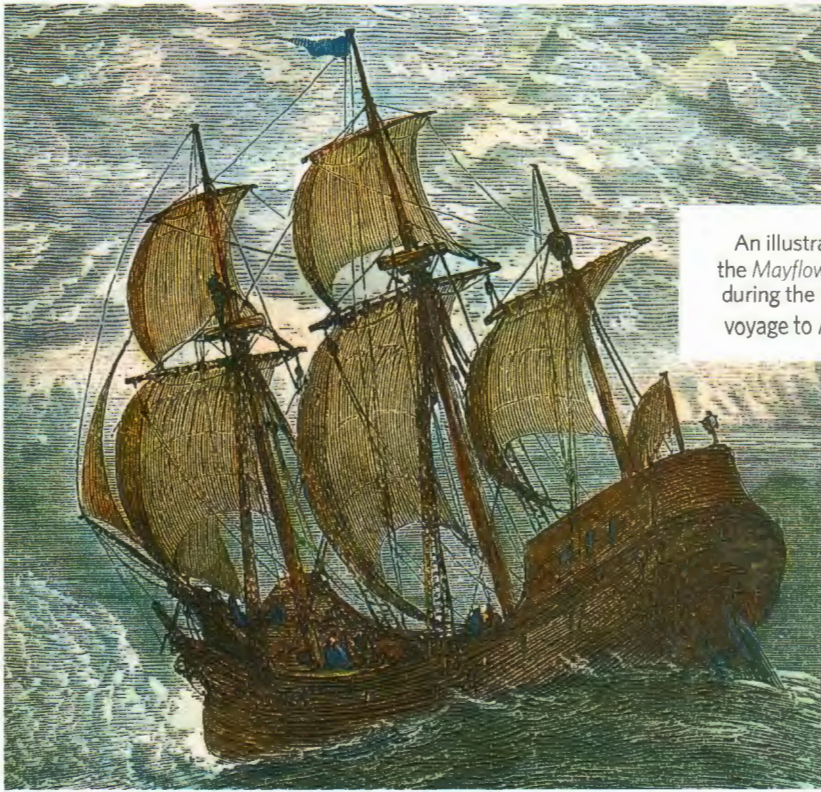
**After 400 years, the Pilgrims' journey continues
to resonate with us and shape our ideals as a nation**

/ By Emily McMackin Dye /

On September 16, 1620, a merchant ship named the *Mayflower* set sail from the southern coast of England for the New World on a voyage that would change the course of history. Propelled by a “prosperous wind,” as passenger William Bradford wrote, the three-masted ship, which normally hauled wine and woolens across the English Channel, carried 102 passengers and 30 crew members toward a new destiny in a land most knew only through explorers’ maps or the tales of European fishermen and fur traders.

Packing what little they could fit into their trunks, the families on board came from all over England and the city of Leiden in Holland. Fewer than half of the passengers were English Separatists, a group of Protestants who longed to free themselves from the corrupt dictatorship of the Church of England. Despite enjoying a decade of religious freedom in Leiden, these Saints, as they called themselves, sought more economic opportunity in a place where they could maintain their English identity. Joining them were merchants, skilled craftsmen, soldiers and others seeking adventure and a fresh start. Many of these Strangers, as the Separatists called them, were recruited by investors to help build the Colony and brought their families and indentured servants with them.

Though ill-prepared for life on the continent that lay ahead, the *Mayflower* passengers, collectively known today as the Pilgrims, went on to found the first permanent English settlement in New England and establish some of the earliest American ideals that would shape the future of the nation that emerged around them. Today more than 10 million Americans (and 35 million people worldwide) can trace their ancestry to this small group of voyagers whose vision and persistence paved the way for the hundreds of thousands of Colonists who followed them, according to the General Society of Mayflower Descendants.



An illustration of the *Mayflower* at sea during the Pilgrims' voyage to America

sea, just two people—a brash young sailor and a sickly servant—died during the voyage, and a baby boy named Oceanus was born to passengers Stephen and Elizabeth Hopkins.

With winds having pushed the *Mayflower* north of its intended destination, Captain Jones headed south toward the Hudson River. But the ship soon came upon treacherous shoals and roaring breakers that threatened to shipwreck it along the coast, convincing the captain to turn around. When passengers discovered the *Mayflower* was headed back to Cape Cod—where they had no legal right to settle—several passengers made “discontented and mutinous speeches,” Bradford wrote.

To avoid devolving into anarchy, the historic Mayflower Compact was drafted. The contract bound passengers together in a “civil body politick” and agreed that they would establish “just and equal laws” for the good of the Colony. Signed on November 11, 1620, by 41 of the men on board, including two indentured servants,

the document was one of the first to establish self-government in the New World. Though the signers pledged their allegiance to the king of England, they had unknowingly created a blueprint of democracy for future Colonists seeking independence from British rule.

The Pilgrims were not the first to arrive in America. There were already several established Colonies at the time, including St. Augustine, Quebec and the riverside Virginia Colony founded in 1607 by Colonists sent by the speculative Virginia Company. But their story has endured to become one of the most celebrated in our national history, thanks to the freedom they sought and their dogged survival, as well as the educational institutions they founded in New England to promote their vision and the City on a Hill mythology that took hold as sacrosanct lore in American history.

COMING TO AMERICA

It took the *Mayflower* 66 days to cross the Atlantic Ocean—a tumultuous passage marked by violent storms and seasickness so debilitating that many passengers could barely stand. Though the ship had departed with fair winds and weather, six weeks of delays put it in the middle of the Atlantic at the height of storm season.

Living quarters were cramped, with passengers crowded into the dark, dank space between the upper and lower decks. Seawater constantly dripped into their makeshift cabins, soaking their clothes and possessions. Privacy was impossible, and tensions ran high.

By October, fierce crosswinds slowed the *Mayflower's* sail to a crawl. Halfway through the journey, the ship encountered its worst storm yet when monstrous waves lashed its masts so hard that one cracked. Captain Christopher Jones considered turning back for England, but the Separatists helped the crew repair the broken beam using an iron jackscrew they had packed with them. Despite the miserable conditions and constant dangers at

BUILDING A COLONY

Returning to Cape Cod, the *Mayflower* anchored at what would become Provincetown. Setting foot on land for the first time in two months, the men who went ashore “fell upon their knees and blessed the God of heaven who had brought them across the vast and furious ocean,” Bradford wrote. While they were amazed by the abundance of forests, vegetation and wildlife around them, they felt intensely isolated with “no friends to welcome them, nor inns to entertain or refresh their



Samoset welcoming the Colonists



A circa-1870 wood engraving of Pilgrims and American Indians sharing the harvest at the first Thanksgiving at Plymouth Colony in 1621

weather-beaten bodies,” Bradford observed. Armed with muskets, a scouting party led by officer Myles Standish spent the next few weeks searching Cape Cod for a suitable place to settle.

Watching from afar were American Indians who lived in the area but fled anytime the party tried to approach them. The Pilgrims came across land cleared for growing crops, recently inhabited wigwams and buried baskets of corn, some of which they brought back to the *Mayflower* intending to plant. They also found graves and trinkets indicating they were not the first Europeans to arrive. The expedition finally chose a site on the west side of Cape Cod with cleared fields, springs and a natural harbor they called Plymouth Bay.

By the time the *Mayflower* arrived at Plymouth in December, supplies were diminishing, and disease was spreading rapidly among those who had stayed aboard. Ravaged by illness, scurvy and brutal cold, more than half of the Pilgrims died that first winter. The ship became a hospital and morgue for the sick and dying. Men who were well enough waded from the harbor in freezing temperatures to bury the dead, hunt for food and firewood, and complete construction of a common house started on Christmas Day. At one point, just six or seven were able to care for the rest, which they did “willingly and cheerfully” and “without any grudging in the least,” Bradford wrote.

Only 53 survived, just five of them women. Remaining families were assigned a plot to build their home, with single men and orphaned children joining many of these households. By March 1621, all Colonists were living ashore. They were soon visited by Samoset, a chief from a New England tribe. He explained that the region was inhabited by several tribes, including the Wampanoag people, who had lived there for 10,000 years. Just a few years earlier, prior to the Pilgrims’ landing, Plymouth had been home to a Wampanoag village called Patuxet. Nearly 2,000 people had lived there before they were decimated by an epidemic known as The Great Dying, which swept the New England coast.

Shortly after his first visit, Samoset returned to Plymouth, bringing Squanto, a Patuxet native who had spent time in England

after being captured during a 1614 expedition and found his way back home as an interpreter on a trip to America. Squanto introduced the Colonists to Massasoit, the chief leader of the Pokanoket branch of the Wampanoags, whom they greeted with gifts and words of friendship. Weakened by the loss of so many of his people and threats from neighboring tribes like the Narragansetts, Massasoit knew an alliance with the Pilgrims was necessary for the survival of his tribe. The chief and Plymouth’s elected governor, John Carver, negotiated a treaty, promising to help and defend each other from attacks. Squanto stayed behind to teach the Pilgrims how to cultivate the soil and helped them plant corn, beans and squash. He also showed them how to hunt for local animals like beaver and deer and gather eels and shellfish.

In April, Captain Jones sailed the *Mayflower* back to England with his surviving crew in less than half the time it took to get to America. The ship was later sold for scrap after its captain died and timbers rotted. Meanwhile, back in Plymouth, the Colonists had finally begun to recover from the losses suffered during their first few months in America. Plymouth’s first

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marriage ceremony was held on May 12 when Edward Winslow, whose wife had died that spring, married Susanna White, who had lost her husband months before. Bradford, who was elected governor after Carver's sudden death, performed the civil ceremony—a practice the Pilgrims adopted in Leiden that helped lay the foundation for the future separation of church and state.

THE FIRST THANKSGIVING

The Colony began to flourish as the Pilgrims bonded with the Wampanoags and traded with local tribes using Squanto as their interpreter. The crops they planted in the spring thrived through the summer and fall, and the waters around them teemed with cod, bass and herring. To celebrate Plymouth's bountiful harvest in the fall of 1621, Governor Bradford organized three days of festivities that included prayers, games and feasting, inviting their Wampanoag friends to join them.

Reflecting on the event Americans know as the first Thanksgiving, Winslow later recalled that there were "many of the Indians coming amongst us, and amongst the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted." The Wampanoags brought venison with them, while the Pilgrims likely served fowl, like wild turkey, and fish, along with fruits and vegetables they harvested, such as corn, beans, squash and pumpkins.

More ships arrived in the years that followed, bringing more settlers and livestock to Plymouth. After years of meager harvests and trade, the Colony eventually became profitable, though never as financially lucrative as its investors had hoped. The peace the Pilgrims brokered with the Wampanoags lasted for more than 50 years, but their relations with other New England tribes proved more volatile. Land disputes and the growing Colonist population further strained relations, causing simmering conflicts that erupted in the bloody King Philip's War in 1675.

Though the Colony struggled to live up to the lofty ideals its founders brought with them on the *Mayflower*, Plymouth served as a beacon for other religious refugees intent on escaping England's repressive rule. These included the Puritans who arrived in present-day Boston in 1630 and built the Massachusetts Bay Colony under Governor John Winthrop's leadership. Plymouth would be absorbed by the larger Colony in 1691, but its influence never waned. As Bradford wrote in "Of Plymouth Plantation," his history of the Colony, "As one small candle may light a thousand, so the light here kindled hath shone unto many." ❁

Daughters to Mark 400th Anniversary of Mayflower Landing With Restored Pilgrim Mother Fountain

As the nation rings in the 400th anniversary of the *Mayflower's* arrival in America this November, a monument honoring the quiet heroism of the *Mayflower* women will return to the spotlight in Plymouth, Mass.

Commissioned by DAR in 1920 for Plymouth's 300th anniversary and dedicated in 1925 at Pilgrim Memorial State Park, the Pilgrim Mother Fountain was designed by New York architectural firm McKim, Mead and White and sculpted by German immigrant Carl Paul Jennewein. The striking fountain has stood for nearly a century, symbolizing the strength and perseverance of the 19 women who set sail on the *Mayflower* to start a new life.

Though structurally sound, the fountain was battered from decades of storms, which fissured parts of the statue. Iron deposits from water flowing through the fountain's cast-iron pipes had also stained the granite comprising its base and bowl.

In 2019, the National Society decided to restore the fountain as a project under the VanBuren Administration, raising more than \$10,000 and hiring Skylight Studios to complete the work in time for Plymouth's quadricentennial festivities. The crew refilled mortar between the stones in the sculpture with lead fibers, a process used by the original craftsmen, to strengthen its base. Workers also secured the finial at the top of the fountain and cleaned the fountain's stains by spray washing it with a gentle chemical cleanser to protect its stone.

"For the age she is, the sculpture is in great condition," said Massachusetts Daughter Patrice Hatcher, who led the restoration and boasts 16 *Mayflower* ancestors in her lineage. "The statue embodies the spirit of a Pilgrim mother: She is strong, and she has endured."

Carved from Knoxville, Tenn., marble with a base fashioned from Deer Island, Maine, granite, the statue depicts a mature, modest woman of faith and character. Visitors are especially drawn to the back of the sculpture, where the names of the *Mayflower's* female passengers are etched in stone.

"Their stories aren't well documented, so we don't know much about them, and only a few of them survived that first winter," Hatcher said. "But without their strength, we wouldn't be here."

Daughters were scheduled to rededicate the newly restored fountain in November, but the ceremony and weekend of commemorative events sponsored by DAR have been postponed until 2021 due to the COVID-19 pandemic.



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This is American Spirit's annual "winner's choice" feature article, based on a topic proposed by members of Kennesaw Mountain DAR Chapter, Kennesaw, Ga., grand prize winner of the 2019 Spread the American Spirit Subscription Contest.

WIVES OF THE SIGNERS

The names of the signers of the Declaration of Independence are forever inked in the history of the United States. What remains less well-known, however, are the steadfast wives who supported the famous founding fathers.

On August 2, 1776, 56 men from across the Colonies made their way to Philadelphia to sign the Declaration of Independence. Although independence had been declared a month earlier, this remained a pivotal moment, especially for the signers' wives and the families. Once the men's signatures were attached to this bold document, their disloyalty to Britain was no longer rumor but a certainty. "It cost something to be a signer," wrote Harry Clinton and Mary Wolcott Green in *The Pioneer Mothers of America* (G.P. Putnam's Sons, 1912). "... The sacrifices, the dangers, and the hardships endured by the signers fell with almost equal weight on their wives and families."

Many signers faced financial ruin. Others were forced to flee their homes. In some cases, wives were imprisoned. And even when they were kept safe from such harsh outcomes, the anxiety alone was enough to cause debilitating health problems.

"In many ways, the wives were not so different from us," said Loriann White, Regent of Kennesaw Mountain Chapter, Kennesaw, Ga., winner of the 2019 Spread the American Spirit Subscription Contest. "They took care of their homes, they juggled social obligations, they tended to their children's needs. But they also sacrificed greatly for America's independence. These women, all of them, deserve to be honored."

By Lena Anthony

and for the support of this Declaration, with a firm reliance on the protection of Divine Providence,

John Hancock

Button Gwinnett
Sylvanus Stall
Geo. Walton.

Edward Rutledge

Thos. Heyward Jr.
Thomas Lynch Jr.
Arthur Middleton

Samuel Chase
Wm. Paca
Thos. Stone
Charles Carroll of Carrollton

George Wythe
Richard Henry Lee
Th. Jefferson
Wm. Harrison
Th. Nelson Jr.

Robt. Morris
Benjamin Rush
Benj. Franklin

John Morton
Geo. Clymer
Jas. Smith
Geo. Taylor
James Wilson
Geo. Ross
Casar Rodney
Geo. Read
Thos. M. Pennington

South Carolina

Mary Izard Middleton
(wife of Arthur Middleton)

Year of marriage: 1764
Age at signing: 29
Children: 9

Mary spent the years leading up to the fight for independence on a lavish tour of Europe, and her first child was born in London. Her family also sat for a portrait by the acclaimed artist Benjamin West (turn to page 40 for more on West). But upon their return to Charleston in 1771, the family's circumstances changed dramatically. Financial ruin, property destruction, imprisonment—they endured many hardships during the Revolutionary War. Their home was frequently a target of attacks, and following the Siege of Charleston, Arthur Middleton was imprisoned with fellow signers Thomas Heyward Jr. and Edward Rutledge for more than a year.

Georgia:

Dorothy Cumber
Walton
(wife of George Walton)

Year of marriage: 1775
Age at signing: 20
Children: 2 (1 survived)

Dorothy, daughter of a Tory, met Walton when he was a burgeoning leader of the Patriot cause in Savannah. Early in the war, Walton was wounded in battle and suffered nine months as a British prisoner. The couple eventually moved to Augusta, where he became governor and they built Meadow Garden, which is owned by the Georgia State Society and a National Historic Landmark. Mrs. Walton outlived her husband by more than 20 years. Her final home was Pensacola, Fla., where she lived with her son, George.

Virginia

Elizabeth "Betsy"
Bassett Harrison
(wife of William Harrison)

Year of marriage: 1749
Age at signing: 45
Children: 7

Before she married Harrison, Betsy, a niece of Martha Washington, was already a member of one of the richest, most powerful families in Virginia. She was 18 when she married her second cousin. One of their youngest children, William Henry Harrison, became the ninth president of the United States. She also was the great-grandmother of President Benjamin Harrison. She died in 1782, one year after her husband was elected governor of Virginia.

Massachusetts

Dorothy "Dolly"
Quincy Hancock
(wife of John Hancock)

Year of marriage: 1775
Age at signing: 29
Children: 2 (none survived)

Dolly seemed to have it all. She was smart, well-liked and beautiful, and her husband was a wealthy merchant. But death plagued her family. The couple were blessed with two children, but both died in childhood. Their first, Lydia, died before her first birthday; their second, John, died at the age of 8 in an ice-skating accident. Her husband, a connoisseur of rich food who lived lavishly, also died prematurely at the age of 56.

...ation, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other

John Hancock

Robt Morris
Benjamin Rush
Ben Franklin

Wm Lloyd Garrison
John Lewis
Lewis Morris

Samuel Chase
Wm. Paine

Thos. Stone
Charles Carroll of Carrollton

John Morton
Geo. Clymer
Ja. Smith

Geo. Taylor
James Wilson
Geo. Ross

Rich. Stockton
Jas. Witherspoon
Hart. Hopkinson
John Hart
Abra. Clark

George Wythe
Richard Henry Lee
Th. Jefferson
Wm. Harrison
Th. Nelson Jr.

Cesar Rodney
Geo. Read
Thos. M. Breat

Pennsylvania

Julia Stockton Rush

(wife of Benjamin Rush)

Year of marriage: 1776

Age at signing: 17

Children: 13

(9 lived to adulthood)

As with many of the signers' wives, motherhood was Julia's main occupation, but she played other vital roles during the formation of the country. She was a member of the Ladies Association of Philadelphia, which raised money for the Continental Army through door-to-door donations. In his memoir, Benjamin Rush wrote, "To me she was always a sincere and honest friend; had I yielded to her advice upon many occasions, I should have known less distress from various causes in my journey through life." She was also the daughter of a signer, Richard Stockton of New Jersey.

Delaware

Gertrude Ross Read

(wife of George Read)

Year of marriage: 1763

Age at signing: 43

Children: 5

(4 lived to adulthood)

Gertrude was not only the wife of a signer, but also the sister of one (George Ross of Pennsylvania), through whom she met her future husband. She was well-educated and also a widow by the time she met Read. Delaware saw only one official Revolutionary War battle, but her home in New Castle, along the Delaware River, was frequently under siege by the British. Read was often away in Philadelphia while his wife and children were regularly forced to flee farther inland to safety.

New Jersey

Anis Boudinot
Stockton

(wife of Richard Stockton)

Year of marriage: 1758

Age at signing: 40

Children: 3

Anis Boudinot began writing poetry when she was a teenager living in Princeton. The theme of her art turned more patriotic as the Revolutionary War approached. Even when her husband was captured by the British in November 1776, she continued to publish. In 1779, George Washington read one of her poems in which she praised his leadership. Thus began a correspondence between the two. In 1782, he wrote that her poems "have affected my Mind with the most lively sensations of Joy and Satisfaction."

Maryland

Margaret

Brown Stone

(wife of Thomas Stone)

Year of marriage: 1768

Age at signing: 25

Children: 4

A devoted wife and mother, Margaret's story diverges from the other wives following a smallpox inoculation gone wrong in 1776. She survived the inoculation, but the mercury treatment for the debilitating side effects poisoned her. As her health deteriorated, her husband was often by her side, and he gave up most of his duties to be home with her. Margaret died in 1787 at the age of 36, and Thomas was 44 when he died four months later, reportedly of a broken heart.

Robt Morris
 Benjamin Rush
 Benj. Franklin
 John Morton
 Geo. Clymer
 Jas. Smith
 Geo. Taylor
 James Wilson
 Geo. Ross
 Caesar Rodney
 Geo. Mifflin
 Tho. M. Pennington

Josiah Bartlett
 Phil. Livingston
 Isaac Lewis
 Lewis Morris
 Rich. Stockton
 Jas. Witherspoon
 Jas. Hopkinson
 John Hart
 Abra. Clark

Josiah Bartlett
 Wm. Whipple
 Saml. Adams
 John Adams
 Robt. Treat Paine
 Elbridge Gerry
 Steph. Hopkins
 William Ellery
 Roger Sherman
 Saml. Huntington
 Wm. Williams
 Oliver Wolcott
 Matthew Thomson

New York
 Elizabeth
 Annesley Lewis
 (wife of Francis Lewis)

Year of marriage: **1745**
 Age at signing: **61**
 Children: **3**

When the British captured Long Island shortly after the signing, Elizabeth was at home with children and grandchildren, but her husband was not. The family was fired upon and imprisoned in New York City. (Read more about the Lewis family in the March/April 2018 issue.) After a few months, George Washington ordered the capture of British wives to exchange for Mrs. Lewis, whose health declined rapidly after her release. She died three years later.

New Hampshire
 Mary Bartlett
 (wife of Josiah Bartlett)

Year of marriage: **1754**
 Age at signing: **42**
 Children: **8**

By the time of the signing, Mary was no stranger to the danger of her husband's proud patriotism. Around 1774, their house was set on fire and burned to the ground. While Mrs. Bartlett fled with their eight children to a nearby farm, her husband focused on his public duties—and on rebuilding their family home. She died in 1789 at the home, which is now known as the Josiah Bartlett House and listed on the National Register of Historic Places.

Rhode Island
 Abigail Cary Ellery
 (wife of William Ellery)

Year of marriage: **1769**
 Age at signing: **34**
 Children: **10**
(2 survived to adulthood)

By August 1776, several of the signers were already widowed. Among these was William Ellery, whose first wife, Ann Remington, died in 1764, leaving behind five children. In 1769, the 40-year-old lawyer married Abigail, who was about 15 years younger. Together they had 10 children, but only two survived childhood. In 1776, their house was burned by the British. Mrs. Ellery was just 50 when she died in 1793.

Connecticut
 Rebecca Prescott
 Sherman
 (wife of Roger Sherman)

Year of marriage: **1763**
 Age at signing: **34**
 Children: **13**
(12 lived to adulthood)

Rebecca was just 20 when she met the 42-year-old widower who would become her husband. In addition to raising her own children, she also helped raise five of Sherman's children from his first marriage. Among these children and their descendants were governors, Supreme Court justices, congressmen and even a vice president (under William Taft). But she was known for more than motherhood. Family lore puts her at the famed sewing table with Betsy Ross. While that is unsubstantiated, she did, in fact, sew the first state flag of Connecticut.

{ A SPOTLIGHT ON BUTTER }

the CREAM *of the* COLONIAL CROP

In today's world we sometimes take butter for granted, but butter in the Colonial era required a bit more work.

/ By Samantha Johnson /

If there's one thing you need to know about butter, it's that it's essentially the same as it ever was. Generations upon generations have recognized the creamy wonder that is butter, and yet despite centuries of innovation, the basics of butter are unchanged. It still starts from cream, which is separated from milk, and it is still sloshed and agitated until the cream breaks down into fat globules and buttermilk, and the buttermilk gets set aside and the fat globules become butter.

Over time, we have discovered more innovative ways—thanks to technology and electricity—to make butter. But while the methods of making butter have evolved over time, the steps involved have not.

While the creation of butter may feel like an enchanting process, our ancestors would likely attest otherwise as fulfilling the butter needs of an entire family presented an array of logistical demands.

Wait for It

History abounds with old adages to remind us that good things come to those who wait, that patience is a virtue and so on. And like most good things in life: Making butter takes time.



For busy Colonial families whose days were filled with the endless tasks related to putting food on the table, making butter took a significant amount of time and effort.

The process required some type of butter churn. Most common in the Colonial era was the dash churn, also known as a plunge churn. Dash churns were heavy, often made of wood, and fitted with a plunger (a stick called a dash or dasher) that was inserted in the center of the container and moved up and down repeatedly to agitate the cream until butter was achieved. The barrel-type churn came later and involved a handle that turned the entire barrel. But that was labor-intensive and required strength, so the barrel churn evolved into the paddle churn, in which a paddle was turned inside without turning the entire barrel.

GETTY IMAGES/ALAMY



A dash
or plunger
churn

The churning time required depended somewhat on the temperature of the butter. For example, if the cream is too cold, butter is slow to form. But churning was just the beginning of the process. The newly created butter then had to be kneaded to remove any remaining buttermilk, rinsed in cold water, and then kneaded and rinsed again until the buttermilk was completely removed. Unwashed butter contains casein, a protein found in milk that becomes putrid when it

comes in contact with oxygen. If the butter is not washed, it will become putrid before turning rancid. Plus, buttermilk left on the butter would alter the taste. Salt was added for flavor and as a preservative, and the chilled butter was placed into storage containers for later use.

A Family Affair

It seems quaint and charming to think of Colonial families churning their own butter. We envision a serene scene: the family gathered around the butter churn as the dasher dashes and the cream sloshes. Churning songs were popular, and some families recited rhymes to help pass the time and make the process more pleasant. Children helped, taking turns at the churn to free up

the adults for other household or farm tasks.

But making butter was not quite so picturesque. Collecting enough cream to make butter sometimes took several days, during which time the cream sometimes spoiled. Making butter required milk from a dairy cow, sheep or goat, and not all Colonial families had that luxury. Even if a family did own a milk cow, the animal would inevitably go through periodic dry periods when she didn't produce milk or she was nursing a calf, which subsequently meant that the family couldn't make butter. And then there was always the issue of rancid butter, which further complicated the process.

The advent of refrigeration has given us the opportunity to store butter at the appropriate temperatures, but Colonial families had to rely on other means. Newspapers from the late

1700s regularly printed suggestions for preventing butter from becoming rancid. Curing with salt was obviously a first step, but curing with sugar and "saltpeter" (potassium nitrate) was also encouraged. Newspapers even offered suggestions for using the rancid butter. "Let the butter be melted & skimmed, and put into it a piece of bread well toasted on every side; in a minute or two the butter will lose its offensive taste and smell," suggested a Philadelphia newspaper in 1786, while noting that the bread would then smell quite bad.

Cleanliness made a difference in the quality of butter, and Colonists understood that scalding the milk prior to making butter could also help. But butter makers of the era sometimes suggested that butter of poor quality was the fault of cows that ate turnips and cabbages or that weren't milked the correct way.

With so much time, physical effort and the high likelihood of failure that went into its production, butter may seem like a Colonial-era luxury. But even in those days people viewed it as a staple ingredient. An 18th-century newspaper referred to butter as one of the "necessaries of life," and in the early 1800s, residents of London were said to have consumed some 50 thousand tons of butter annually, which is a lot of churning any way you look at it.

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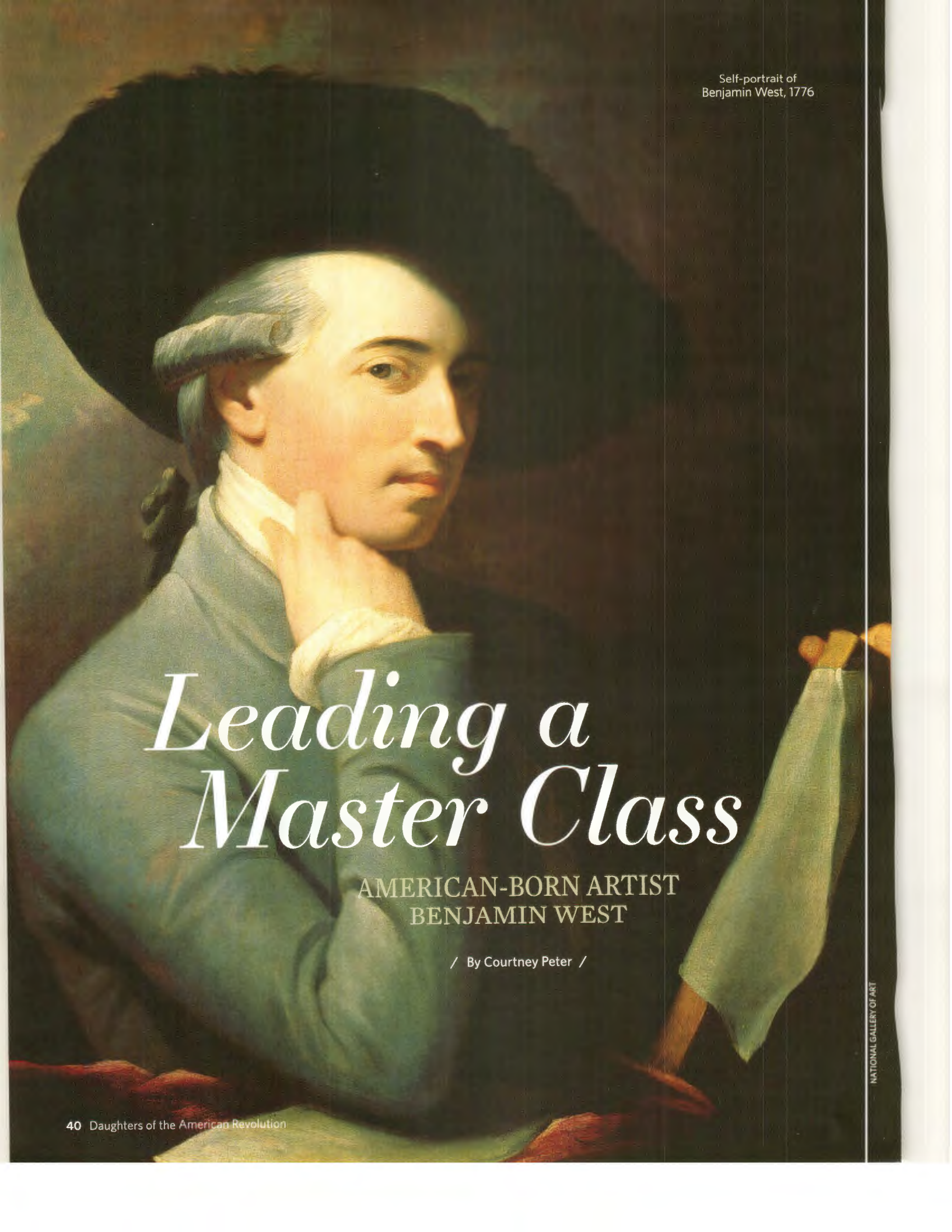
Merchants in the Colonies imported butter in large quantities, often shipped from Ireland in containers called firkins that contained 56 pounds of butter each. Regulations regarding the export of butter already existed in the United States in the late 1700s.

To keep up a regular supply of butter, merchants often purchased it from local suppliers and sometimes even indicated that butter could be used as payment for other goods (as long as the butter was of superior quality; as one merchant specified, "We wish to see [the butter] in good order."). Wooden butter molds (see an example on page 6) allowed individual butter makers to put their stamp on their product and personalize it in a way that was easily recognized by merchants and customers alike.

Better With Butter

Transforming cream into butter is one of the most delicious discoveries in culinary history. And even though we've moved past the era of butter churns and molds, the delight that comes from a pat of butter on a baked potato or a slice of toast is nothing short of timeless. 🌀



A self-portrait of Benjamin West, an American-born artist. He is depicted from the chest up, wearing a dark, powdered wig and a blue coat over a white cravat. He is holding a paintbrush in his right hand, which is raised towards his face. The background is dark and indistinct.

Self-portrait of
Benjamin West, 1776

Leading a Master Class

AMERICAN-BORN ARTIST
BENJAMIN WEST

/ By Courtney Peter /

An improbable career path led Pennsylvania-born painter Benjamin West from a rural Quaker upbringing to an appointment as historical painter to England's King George III to nearly three decades of service as president of the Royal Academy of Arts. But in the United States, West's name and work are relatively unheralded. Maybe that's because he left America for good in 1760, or because of his association with the king. Whatever the reason, his absence from the pantheon of early American artists does not diminish the international acclaim garnered by his work, or his indelible influence as mentor to major American painters such as Charles Willson Peale, Gilbert Stuart, John Trumbull and John Singleton Copley.

Beginning Brushstrokes

The youngest child of John West and his second wife, Sarah Person, Benjamin West was born on October 10, 1738, in Springfield, Pa., in a two-and-a-half-story stone house now used as the visitor information center for Swarthmore College. Though located only 11 miles from Philadelphia, the household was far removed from big-city culture. "West's upbringing would have taken place in a world of visual scarcity: Rural Quaker families did not hang their walls with pictures," writes Loyd Grossman in *Benjamin West and the Struggle to be Modern* (Merrell, 2015).

A series of early mentors and patrons helped develop West's artistic aptitude. English artist William Williams introduced painting to 9-year-old West, who by age 15 was known as a prolific local portrait painter. Wealthy entrepreneur William Henry urged him toward history painting by commissioning "The Death of Socrates." The first secular history painting produced in America, its completion marked a milestone not only for West, who was just 18 at the time, but also for American art.

"Socrates" drew notice from William Smith, the first provost of the College of Philadelphia, precursor to the University of Pennsylvania. After West moved to Philadelphia, Smith became his professor, promoter and protector. In the February 1758 issue of the *American Magazine and Monthly Chronicle*, Smith, the publication's editor, wrote of West, "He ... without the assistance of any master, has acquired such a delicacy and correctness of expression in his paintings, joined to such a laudable thirst for improvement, that we are persuaded, when he shall have obtained more experience and proper opportunities of

viewing the productions of able masters, he will become truly eminent in his profession."

Career Builder

Eager to do exactly that, West departed for Italy in 1760 on his own version of the "grand tour," the Italian sojourn meant to prepare the children of wealthy Britons for their social and political responsibilities. West reveled in the Roman art world, viewing masterworks, cultivating future patrons, and developing relationships with painters such as Anton Raphael Mengs and Gavin Hamilton. "Almost from the moment of his arrival

in Italy, West was drawn into the highest artistic and social circles.... Just as he had done in Pennsylvania, West demonstrated a clear knack for meeting the right people at the right time," Grossman writes.

After a three-year tour of Italy, including stops in Florence, Bologna, Parma and Venice, West planned to return to America by way of London. But his layover turned into a permanent stay. In 1764, West's Philadelphia fiancée, Elizabeth Shewell, joined him in London, and they married in a Church of England ceremony at St. Martin-in-the-Fields.

London also became the backdrop for West's most important professional relationship. At their initial



After viewing the collection on a tour arranged by West, John Adams wrote to his wife, Abigail, on November 8, 1783, "There is one room the king calls Mr. West's, as it is ornamented with a collection of his works."

meeting in 1768, King George III commissioned West to paint "The Departure of Regulus from Rome," the first of many collaborations over the course of the decades-long friendship between artist and sovereign. It was one of seven works by West—depicting a mixture of classical, Renaissance and modern subjects—hung in the Warm Room, an informal drawing room in the king's suite of apartments at Buckingham Palace. After viewing the collection on a tour arranged by West, John Adams wrote to his wife, Abigail, on November 8, 1783, "There is one room the king calls Mr. West's, as it is ornamented with a collection of his works."

West was the sole American Colonist among the 36 founding members of the Royal Academy of Arts, established in 1768 to promote art and design. In 1792 he was elected academy president, a position he held until his death in 1820, except for a brief hiatus in 1805–1806. West participated prolifically in the academy's annual exhibitions, which debuted some of his most significant works, and took pride in his 40-year streak as an exhibiting artist.

In 1772, West received his most prestigious appointment: historical painter to the king. The position bestowed status as well as a stipend, which freed West of the need to paint portraits as a means of support. Throughout his career, West painted nearly five dozen portraits of subjects including Benjamin Franklin, Thomas Mifflin, himself and family members. While history paintings were often held in higher esteem and attracted more attention, they were also expensive, time-consuming projects that required large canvases, spacious studios, and sometimes even models and costumes. West painted 35.

Making History

Arguably West's most famous history painting, aptly named "The Death of General Wolfe," depicts the demise of General James Wolfe, who led the British forces to victory over France in the Battle of Quebec on September 13, 1759, during the French and Indian War. Immediately, the battle was hailed as a turning

"'Wolfe' was the threshold over which West stepped to lifelong fame, success and status," Grossman writes.

Another West work to transcend the boundaries of its canvas, "William Penn's Treaty with the Indians" was commissioned by Penn's son Thomas, first shown at the Royal Academy Exhibition of 1772 and later reproduced on prints, dishes and whiskey glasses. Its portrayal of a peaceful meeting between Penn and the Lenni Lenape American Indians presented an iconic, though sanitized, image of American history. Grossman views the piece as a companion to "Wolfe." "While 'Wolfe' exalts British victory by force of arms, 'Penn's Treaty' is all about victory through force of reason," he writes.

Lasting Impressions

Although two of his most famous paintings depicted New World events, for the most part West avoided addressing politics in general and the American Revolution specifically. He began a series of Revolutionary-themed paintings but abandoned the project, suggesting that his student John Trumbull was better suited for it. Trumbull spent decades at work on the series, which included the four history paintings in the U.S. Capitol Rotunda.

West's nationality is difficult to classify, given the artist's personal chronology and the shifting relationship between Britain and the Colonies. He left America as a British subject—the coming rebellion had not yet stirred. The Royal Academy considers him American; the United States' National Gallery of Art refers to him as Anglo-American. Nomenclature aside, West's influence touched both nations.

Just as West had been drawn to Rome's renowned artworks and artists, West's London studio became a destination. "He fondly remem-

bered his American upbringing and kept an open-door policy for American artists traveling abroad, providing them not only with a place to stay, but [also] studio instruction, entrée into galleries and collections, and access to the Royal Academy," writes Carrie Rebora Barratt in "Students of Benjamin West," published as part of The Metropolitan Museum of Art's *Heilbrunn Timeline of Art History*.

West welcomed a succession of students representing various styles and skill levels. "The American School," painted in 1765 by his first student, Matthew Pratt, depicts a scene from West's London studio. Later pupils included iconic American painters such as Peale, Stuart, Copley, Trumbull and Thomas Sully.

In *Memoirs of the Professional Life of Thomas Sully* (1851), the former student wrote that West, who died March 11, 1820, "superintended my studies with the solicitude of a parent." It's a fitting description for a father figure who helped propel history painting into the present and guided generations of American artists toward the fulfillment of their fullest potential. ☼



point in the war, and its 32-year-old martyr inspired more than a decade's worth of sermons, poems, biographies, paintings and sculptures.

Completed in 1770 and debuted at the next year's Royal Academy Exhibition, West's "Wolfe" deviated from two major history painting conventions. It not only depicted a scene from modern times, but also clad its subjects in contemporary dress instead of classical robes. John Galt's 1820 biography *The Life, Studies and Works of Benjamin West, Esq.* quoted the artist's defense of the decision, "I want to mark the date, the place and the parties engaged in the event; and if I am not able to dispose of the circumstances in a picturesque manner, no academical distribution of Greek or Roman costume will enable me to do justice to the subject."

Public response vindicated West's bold choices. In addition to the six versions of "Wolfe" that West painted, including a copy for the king and one for himself, the piece was sold as a print in France, Germany and Switzerland, as well as Great Britain.



Burroughs's "Hay Mow Sermon," at Rutland, Mass.

Stephen Burroughs, COLONIAL SCOUNDREL

By Jeff Walter

**Burroughs Ensured a Lasting Legacy for Himself
as a Counterfeiter and Thief**

Thief. Counterfeiter. Confidence man. Impersonator. Serial escapee. Stephen Burroughs' resume is the very picture of a checkered past. For much of Burroughs' life, the double-edged sword of his reputation preceded him. He both suffered from and reveled in his notoriety as a man seemingly engaged in a revolution of one: himself against the powers that be. "My life, it is true, has been one course of tumult, revolution and vexation," he wrote to an acquaintance in 1794.

At 32, Burroughs penned the first version of his *Memoirs of the Notorious Stephen Burroughs of New Hampshire* (B.D. Packard, 1798) that detailed his unscrupulous exploits and life of skullduggery. As endlessly entertaining and scandalous as it was successful, his *Memoirs* has been published in more than 30 editions over a span of 222 years.

'The Worst Boy in Town'

Burroughs was born in 1765 in Connecticut and moved as a child to Hanover, N.H. His father, Eden Burroughs, was a Presbyterian minister whose rigor "illy suited my volatile, impatient temper of mind."

"My thirst for amusement was insatiable," he wrote in his *Memoirs*. "... I became the terror of the people where I lived,

and all were very unanimous in declaring that Stephen Burroughs was the worst boy in town." Among his childhood antics was watermelon thievery; he once set up a vigilant watermelon farmer to mistakenly attack his own son.

The "most romantic ideas of military prowess" led Burroughs to enlist, at age 14, in an artillery company that was marching through Hanover. His father learned of his enlistment and obtained his discharge. There were two more underage enlistments before he surrendered this pursuit.

Eden Burroughs placed his wayward son under the tutelage of Dr. Joseph Huntington in preparation to attend Dartmouth College, conveniently located in Hanover. Huntington, in a 1781 letter to the elder Burroughs, noted his son's "fine genius" and "exuberance of life and spirits." But "boyish pranks," including overturning an outhouse and taking a resident's horse on an unauthorized "full tilt" joy ride through the streets, had become his calling card.

Hijinks aside, he was nonetheless admitted to Dartmouth following the completion of his studies with Huntington. There he found that his reputation preceded him and said, "The reports of my many wild eccentricities had come before me, magnified in a tenfold

degree." Soon he joined others in pilfering watermelons, then joined the search for the guilty party. Before long, he left college.

Given a horse and \$20 by his father, the 17-year-old Burroughs headed to Newburyport, Mass., in hopes of becoming a privateer, a government-sanctioned pirate. Finding a ship in need of a doctor, he quickly learned enough basic medicine to assume the role. After setting sail January 1, 1783, the ship's crew commandeered a British merchant's brig and engaged in a sea battle before arriving in Nantes, France. During the return trip to America, Burroughs clashed with the captain and first mate, and upon arrival in Newburyport was arrested and charged with stealing wine. He proclaimed his innocence but was imprisoned briefly. He, once again, returned to his father's house "sunken and discouraged."

Life as an Outcast

For his next venture, Burroughs accepted an offer to teach for four months at a school in Haverhill, Mass. But after his own previous behavior became known, he left "with indignation" and took a four-month teaching job in Oxford, Mass.

After fulfilling that obligation, he returned to his father's, where a visiting former classmate persuaded him to help steal a beehive. Around this time, he learned that the husband of the supposed

widow he had been courting was in fact alive. "Weary with life" as an "outcast," he decided to preach.

Nineteen years old and equipped with 10 of his father's sermons, he adopted the surname Davis and accepted an invitation to preach in Ludlow, Mass. After his sermon, he was referred to the town of Pelham, Mass. There he preached four Sundays and was engaged to preach 16 more. But on a horseback ride he met a man in a nearby town who knew his real identity. When word got back to Pelham, angry residents forced him to flee.

Burroughs later returned to Pelham under cover of night to visit the family who had housed him. The man of the house had told him about an acquaintance who could turn copper into silver (the duo later realized the alchemy was sleight of hand). Burroughs agreed to go to Springfield, Mass., on his friend's behalf to buy the supplies needed to make counterfeit silver dollars.

In Springfield, after buying the items with counterfeit money, Burroughs was arrested. Convicted of counterfeiting, he was sentenced to one hour in the pillory and three years in the house of correction. Upon being moved from the jail in Springfield to the one in Northampton, he made multiple attempts at escape. After another failed attempt with a fellow inmate in December 1785, a large chain was attached to his leg and, in an act of retribution, he set the jail on fire.

In the Jailhouse Now

The following month Burroughs was transferred to the Castle Island Prison in Boston. According to "Punishment at Hard Labor: Stephen Burroughs and the Castle Island Prison, 1785-1798," by Linda Kealey, published in *The New England Quarterly* Vol. 57, No. 2 (June 1984), this was "the first relatively large-scale experiment in imprisonment at hard labor."

Ever the optimist, Burroughs again plotted to escape. After he painstakingly opened a hole in the wall through a chimney, he and seven other prisoners took the sentry hostage and made their getaway by boat. The escapees were soon found hiding in a barn and arrested. They were found guilty of multiple crimes, given 100 lashes each and returned to jail, where they were ordered to make nails. After three years and five weeks, his "tedious and bitter confinement" ended.

Now a free man, Burroughs traveled from Boston to Charlton, Mass., where he worked for a month on the farm of his uncle Ebenezer Davis. He then took an assignment teaching school in Charlton. In September 1789, he married his cousin Sally Davis, Ebenezer's daughter, and briefly found himself happy and content. But soon his recent past reared its ugly head. About six months before he married, he had inappropriate contact with a student. He claimed that during a break between classes, "A number of circumstances happening to throw a certain enjoyment full in my view, the temptation was too powerful. I fell before it."

The girl confided in friends, and word got around.



Burroughs was arrested. He ultimately pleaded guilty to "open, gross, lewd and lascivious conduct." He was sentenced to 117 stripes on the naked back, two hours in the pillory, one hour sitting on the gallows with a rope around his neck and three months in prison. He served two months before leaving the jail and the area.

In His Own Words

Burroughs set out for Long Island, N.Y., to find a job and a place to move his family. He presented himself as Stephen Edenson, an Englishman newly arrived from London. His true identity obscured, he earned a position teaching on Shelter Island and worked as a ghostwriter crafting pieces for the village innkeeper, which were published in local periodicals.

He fulfilled his teaching obligation, then found another in Bridgehampton, also on Long Island. Before the new classes began, he decided to visit his family back in Charlton. Stopping in New London, Conn., to deliver some letters, he was recognized and arrested under suspicion, but a sympathetic attorney general chose not to prosecute him.

After a two-day visit with his family, he returned to Bridgehampton and taught school. Through his father-in-law, he preemptively made his true identity known, and after the ensuing outcry died down, his family joined him. Because of widespread illiteracy on the island, Burroughs spearheaded a successful effort to establish a town library.

At some point he returned to Hanover, where he managed his father's farm until they had a falling out. Burroughs eventually moved to Canada, where he found a successful career as a counterfeiter. By the time of his death in 1840, he had reportedly converted to Catholicism and was tutoring Canadian children. And his memoirs, first published in 1798, were still in print.

In "Learning From Stephen Burroughs: Republication and the Making of a Literary Book in the Early United States," published in *The William and Mary Quarterly*, Vol. 73, No. 4 (October 2016), author Gabriel Cervantes points out that republication was common throughout post-Revolutionary America. Editors, publishers and others often added material to adapt the original text for diverse readerships. So it was with Burroughs' *Memoirs*.

While readers might well be skeptical of this scoundrel's tale, historians believe it to be largely true. Still, the prime source of information about Stephen Burroughs is ... Stephen Burroughs. Surely, that is precisely what he would have wanted. ⚙

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Tyonajanegen OF THE ONEIDA NATION

By Bill Hudgins

During the Revolutionary War, the Oneida and Tuscarora nations in New York state broke with the pro-British Iroquois Confederacy, to support the Patriots. One of the Oneidas who fought for the Patriots was Tyonajanegen, who is remembered for her service at the battles of Oriskany and Saratoga.

TYONAJANEKEN—whose name means “Two Kettles Together”—was born sometime in the 1730s in New York. In the 1750s, she married Tewahangarahken (He Who Takes Up the Snow Shoe), who was part Mohawk and part German, according to her biography by David D. Dry in *An Encyclopedia of American Women at War: From the Home Front to the Battlefields Volume 1* (ABC Clio, 2013).

Known to whites as Han Yerry (spellings vary), he was a chief warrior of the

Wolf Clan branch of the Oneida and renowned for his fighting prowess. He and Tyonajanegen were part of a group of Oneidas who founded the village of Oriska near the present-day village of Oriskany, N.Y. They had three sons and a daughter and became prosperous farmers with a house and barn, hogs, horses, chickens, a wagon and a sleigh for winter travel, according to Dry.

The Oneidas were longtime members of the Iroquois Confederacy, an alliance dating to 1200 A.D. They and the other members—Seneca, Cayuga, Onondaga,

Mohawk and Tuscarora—had pledged peace among themselves and mutual defense against outsiders. The nations were longtime trading partners with the French, and after the English arrived, they became adept at pitting France and England against each other.

The British victory in the French and Indian War in 1763 expelled the French, and the Iroquois Confederacy formalized relations with England. Nevertheless, England’s principal agent to the Confederacy, William Johnson, took a harder line toward them than the French had. The French had lavished gifts including weaponry and alcohol on the nations. England, however, reduced the largesse.

In the Boundary Line Treaty of 1768 negotiated at Fort Stanwix, N.Y., Johnson browbeat the Oneidas into opening much of their eastern lands, including Oriska, to white settlers. Yerry, Tyonajanegen and their fellow Oneidas deeply resented England’s coercion.

When the Revolutionary War broke out, the other four nations stayed loyal to England, but the Oneida and the Tuscarora opted to support the Patriots, according to the National Park Service’s history of Fort Stanwix. (Read more on the Oneida alliance with the Patriots in the November/December 2016 issue). Located near today’s Rome, N.Y., Fort Stanwix was a British fort in Oneida territory during the French and Indian War. It was on the Oneida Carry, a portage path that was a part of the major water trade—and invasion—route between New York City and the Great Lakes.

Now a national monument, Fort Stanwix stood near several Oneida villages, and served as a nexus for trade, intelligence gathering, and succor and protection for the Oneidas during hard times. The British abandoned the fort after the war ended. As tensions rose between

continued on page 48



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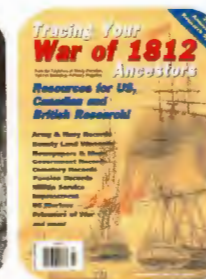
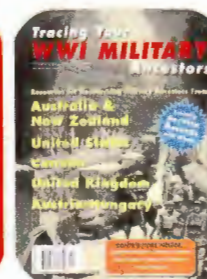
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the Colonies and England and among the Iroquois Confederacy, the Oneidas urged the Patriots to repair and garrison the fort.

The Americans took their advice. In July 1776, the 3rd New Jersey Regiment led by Colonel Elias Dayton occupied the fort, renamed it Fort Schuyler in honor of General Philip Schuyler and began repairs.

A Force to Be Reckoned With

In the spring of 1777, the 3rd New York Regiment under Colonel Peter Gansevoort garrisoned the fort amid rumors of a pending invasion. Other states dispatched reinforcements, and a number of Oneidas joined the garrison as scouts, spies and warriors.

The invasion rumors were well-founded. In the summer of 1777, England launched an ambitious, three-pronged onslaught to seize the Mohawk and Hudson river valleys and sever New England from the rest of the states.

The complex plan called for General John Burgoyne to lead an army south from Canada toward Albany. Colonel Barry St. Leger was to land and lead 2,000 British, Canadian, German, Loyalist and Iroquois Confederacy fighters eastward from Lake Erie to capture Fort Schuyler and join Burgoyne. British troop ships were to sail up the Hudson River from New York City to provide the third avenue of attack.

The grand strategy would fail. The fleet never arrived, nor did St. Leger, though he came close. His force reached Fort Schuyler on August 2, 1777, and immediately besieged the defenders crammed inside. Tyonajanegen was at the fort and was dispatched to summon help from nearby Fort Dayton and alert militia along the way, according to Dry.



A wounded General Nicholas Herkimer rallies the Tryon County militia at the Battle of Oriskany on August 6, 1777.



An aerial view of Fort Stanwix near Rome, N.Y.

She slipped past the besiegers and rode nearly 30 miles to Fort Dayton to alert General Nicholas Herkimer's 4th Tryon County militia. Yerry and their son Cornelius were also at Fort Dayton, and she rode with them to relieve Fort Schuyler. However, the British were tipped off about Herkimer's approach. Loyalists and Iroquois Confederacy warriors ambushed

the relief column at a deep ravine near Oriska and almost overpowered it in one of the bloodiest actions of the war.

Astride her horse, Tyonajanegen carried two pistols and fired at the enemy until Yerry was shot in the wrist. She then took over loading his guns so he could continue fighting. He was credited with killing nine of the enemy, Dry wrote.

After a desperate six-hour battle, the ambushers finally withdrew, and Tyonajanegen rode to Fort Schuyler to deliver the news. St. Leger ended the unsuccessful siege after 21 days and retreated to Lake Erie and Canada. As they withdrew, the Loyalist American Indians burned Oriska, including Tyonajanegen and Yerry's home. For the rest of the Revolutionary War, a civil war raged between the Oneidas and the Iroquois Confederacy.


Nevertheless, they continued to support the Patriots. Some 150 Oneidas, including Tyonajanegen and Yerry, joined the Revolutionary Army at the Battle of Saratoga. She carried messages for the Patriots, and General Horatio Gates rewarded her service with a gift of three gallons of rum.

Later Years

Yerry was given a commission in the Continental Army by the Continental Congress in 1779, along with 11 other American Indian Patriots, and received some land for his services, according to oneidaindiannation.com. He also accompanied a delegation of Oneida warriors to Valley Forge, where they dined with General George Washington at his encampment.

Little is known about the rest of Tyonajanegen's life. Yerry died around 1793, and Tyonajanegen died in 1833. The war destroyed the Oneidas' way of life and left them dependent on the state and national governments.

In 1794, all nations of the Iroquois Confederacy signed the Treaty of Canandaigua with the new United States, which promised to preserve their lands, although this was not enforced. Many left for new homes in Wisconsin and Canada, while those who stayed in New York were crowded onto small reservations.

The treaty, however, remains in effect. Each year, representatives of the Iroquois Confederacy and the United States meet in Washington, D.C., to perform the now-222-year-old rite confirming the treaty—the presentation of a quantity of “treaty cloth” by the U.S. government to the Confederacy's representatives. 



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